V A °and had great °reasoning °among themselves.

30 And Paul °dwelt °two whole years [7]in his own °hired house, and °received all that came in [17]unto him,

31 °Preaching the [23]kingdom of [15]God, and teaching those things °which concern °the Lord ° Jesus Christ, °with all °confidence, °no man forbidding him.

and had = having.
reasoning = disputation. Gr. *suzētēsis.* See 15. 2.
among. Gr. *en.* Ap. 104. viii. 2.
30 dwelt. Gr. *menō*, as in *v.* 16, but texts read *emmenō* (continue) as in 14. 22.
two . . . years. Gr. *dietia.* See 24. 27. This was 61-63 A. D.
hired house. Gr. *misthōma.* Only here. Probably the means for this were provided by the Philippians (Phil. 4. 10-20) and other believers.
received = received freely. Gr. *apodechomai.* See 2. 41.
31 Preaching. Gr. *kērussō.* Ap. 121. 1.
which concern = concerning. Gr. *peri.* Ap. 104. xiii. 1.
the Lord. Ap. 98. VI. i. β. 2. A.
Jesus Christ. Ap. 98. XI.
with. Gr. *meta.* Ap. 104. xi. 1.
confidence = boldness. Gr. *parrhēsia.* See 4. 13.
no man, &c. = unhindered. Gr. *akōlutōs.* Only here.

THE INTER-RELATION OF THE SEVEN CHURCH EPISTLES AS SHOWN BY THE STRUCTURE AS A WHOLE.

(*Introversion.*)

A | **ROMANS.** "Doctrine and Instruction." The Gospel of God: never hidden, but "promised afore". God's justification of Jew and Gentile individually—dead and risen with Christ (1–8). Their relation dispensationally (9–11). The subjective foundation of the mystery (see page 1694).

B | **CORINTHIANS.** "Reproof." *Practical* failure to exhibit the teaching of Romans through not seeing their standing as having died and risen with Christ. "Leaven" in practice (1 Cor. 5. 6).

C | **GALATIANS.** "Correction." *Doctrinal* failure as to the teaching of Romans. Beginning with the truth of the new nature ("spirit"), they were "soon removed" (1. 6), and sought to be made perfect in the old nature ("flesh") (3. 3). "Leaven" in doctrine (5. 9).

A | **EPHESIANS.** "Doctrine and Instruction." The mystery of God, always hidden, never before revealed. Individual Jews and Gentiles gathered out and made "one new man" in Christ. Seated in the heavenlies with Christ.

B | **PHILIPPIANS.** "Reproof." *Practical* failure to exhibit the teaching of Ephesians in manifesting "the mind of Christ" as members of the one Body.

C | **COLOSSIANS.** "Correction." *Doctrinal* failure as to the teaching of Ephesians. Wrong doctrines which come from "not holding the Head" (2. 19) and not seeing their completeness and perfection in Christ (2. 8–10).

A | **THESSALONIANS.** "Doctrine and Instruction." Not only "dead and risen with Christ" (as in Romans); not only seated in the heavenlies with Christ (as in Ephesians); but "caught up to meet the Lord in the air, so to be for ever with the Lord". In Rom., justified in Christ; in Eph., sanctified in Christ; in Thess., glorified with Christ. No "reproof". No "correction". All praise and thanksgiving. A typical Church.

Thessalonians comes last, though written first (Ap. 180). There are no "Church" epistles beyond this, because there is no higher truth to be taught. The consummation is reached. This is the highest Form in the School of Grace, where the Holy Spirit is the great Divine Teacher. "All the truth" culminates here—the "all truth" into which He was to guide. The church of God is led from the depths of degradation (in Romans) to the heights of glory (in Thessalonians), caught up to be for ever with the Lord, and left there in eternal blessing "in" and "with" Christ.

The reader is further referred to Ap. 192. B.

ROMANS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(*Alternation and Introversion.*)

A | **C** | 1. 1-6. THE GOSPEL. PROMISED BEFORE BY THE PROPHETS, AND REVEALED BY THEM. NEVER HIDDEN.
D | **F** | 1. 7. SALUTATION.
G | 1. 8-10-. PRAYER CONCERNING PAUL'S VISIT TO THEM. } EPISTOLARY.
H | 1.-10-13. PAUL'S DESIRE TO VISIT THEM.
J | 1. 14-16-. HIS MINISTRY OF THE GOSPEL.
E | **K** | 1.-16—8. 39. DOCTRINAL.
L | 9. 1—11. 35. DISPENSATIONAL.
B | 11. 36. THE ASCRIPTION. THE WISDOM OF GOD. AS TO THE DISPENSATIONS.
A | *E* | *K* | 12. 1—15. 7. PRACTICAL.
L | 15. 8-12. DISPENSATIONAL.
D | *J* | 15. 13-21. HIS MINISTRY OF THE GOSPEL.
H | 15. 22-29. PAUL'S DESIRE TO VISIT THEM.
G | 15. 30-33. PRAYER CONCERNING PAUL'S VISIT TO THEM. } EPISTOLARY.
F | 16. 1-24. SALUTATIONS.
C | 16. 25, 26. THE MYSTERY. NEVER BEFORE PROMISED OR REVEALED, BUT KEPT SECRET THROUGH [ALL] THE AGE-TIMES.
B | 16. 27. THE ASCRIPTION. TO "GOD ONLY WISE." AS TO THE MYSTERY.

NOTES ON THE EPISTLE TO THE ROMANS.

1. ROMANS comes first in order of the three great doctrinal epistles (A^1, A^2, A^3; Ap. 192). And rightly so, for it contains the A B C of the believer's education. Until its lesson is learned, we know and can know nothing. The Holy Spirit has placed it first in Canonical order because it lies at the threshold of all "church" teaching, and if we are wrong here we shall be wrong altogether.

The *design* and *scope* of the Epistle supply the key to a right interpretation, as is shown by the Structure of the Epistle as a whole.

The great subject is the revelation of God's wrath against sin, and of the ground upon which alone the sinner can stand in righteousness before Him. The fundamental text is "The just shall live by faith" (1. 17), and it shows Jew and Gentile alike short of the standard of God's glory (3. 23). All alike sinners, shut up under sin, and needing a Divine righteousness, the only difference being that to the Jew had been committed the oracles (utterances or revelations) of God.

2. The prominent feature of the Epistle is the long doctrinal portion from 1. 16 to 8. 39 (**K**). This shows that doctrine (instruction, 2 Tim. 3. 16) is the important part and dominates the whole. It reveals what God has done with "sins" and with "*sin*"; and how the saved sinner, taken out from the deepest degradation, is justified by faith, and united to Christ in His death, burial, and resurrection-life. It teaches him that though his "old Adam" nature continues with him till the end, in ever-present hostility to God, yet that for those *in Christ* there is no judgment and, consequently, no separation "from the love of God which is in Christ Jesus our Lord".

3. Chapters 9-11 are *dispensational* (**L**), and explain to us God's dealings with "Jew" and "Gentile". The Jew is for the time being set aside "until the fulness of the Gentiles be come in", and during this period "blindness (hardness) in part is happened to Israel" (11. 25).

4. The remainder of the Epistle is taken up with practical counsel as to the believer's life, and closes with the postscript concerning the "mystery" (16. 25, 26); for which see Ap. 193.

5. The Epistle was written from Corinth in the spring of A. D. 58, during the fourth year of Nero (see App. 180 and 192); probably during Paul's sojourn in Greece after the departure from Ephesus (Acts 20. 2, 3). It was sent by Phebe, "a servant of the church . . . at Cenchrea" (16. 1).

THE EPISTLE OF PAUL THE APOSTLE

TO THE

ROMANS.

A C **1** °PAUL, a °servant of °Jesus Christ, °called *to be* an °apostle, °separated °unto °the gospel of °God,
2 (Which He °had °promised afore °by His °prophets °in the holy °scriptures,)
3 °Concerning His °Son °Jesus Christ our °Lord, °Which was made °of the °seed of °David °according to the °flesh,
4 And °declared *to be* the °Son of [1]God °with °power, [2]according to the °spirit of °holiness, °by the °resurrection °from the °dead:
5 [2]By Whom we have received °grace and °apostleship, °for °obedience to the °faith °among all °nations, °for His °name:
6 [5]Among whom are ye also °the called of [1]Jesus Christ:

D F 7 To °all that be [2]in Rome, °beloved of [1]God, [1]called *to be* °saints: [5]Grace to you and peace °from [1]God °our Father, and °the °Lord [1]Jesus Christ.

G 8 First, I °thank my [1]God °through [1]Jesus Christ °for you all, that your [5]faith is °spoken of °throughout the whole °world.
9 For [1]God is my °witness, Whom I °serve °with my °spirit [2]in °the gospel of His [3]Son, that °without ceasing I °make mention of you always °in my °prayers,
10 °Making request,

H °if by any means now at length I °might have

1. 1 Paul. Paul's name heads all his Epistles, except Hebrews.
servant. Gr. *doulos*. Ap. 190. I. 2. Cp. 2 Cor. 4. 5. Gal. 1. 10. Phil. 1. 1. Tit. 1. 1.
Jesus Christ. Ap. 98. XI.
called, &c. Lit. a called apostle; called at his conversion (Acts 26. 17, 18).
apostle. Ap. 189.
separated = set apart. Gr. *aphorizō*. Cp. Acts 13. 2; 19. 9. 2 Cor. 6. 17. Gal. 1. 15; 2. 12. Note the three stages in Paul's "separation" for God's purpose: birth (Gal. 1. 15, 16); conversion (Acts 9. 15); work (Acts 13. 2).
unto. Gr. *eis*. Ap. 104. vi.
the gospel of God: i. e. the "gospel of the grace of God" (Acts 20. 24. Cp. Acts 15. 7), not the "gospel of the kingdom". See Ap. 140. II and IV.
God. Ap. 98. I. i. 1.
2. had. Omit.
promised afore. Gr. *procpangellō*. Only here: *epangellō* occurs fifteen times; always rendered "promise", save 1 Tim. 2. 10; 6. 21 (professing).
by. Gr. *dia*. Ap. 104. v. 1.
prophets. Ap. 189.
in. Gr. *en*. Ap. 104. viii.
scriptures. Gr. *graphē*. Occ. fifty-one times (sing. and pl.). Fourteen times by Paul, but only here with adj. *hagios*, holy.
3. Concerning. Gr. *peri*. Ap. 104. xiii. 1.
Son. Gr. *huios*. Ap. 108. iii.
Jesus . . . Lord. In the Greek these words follow after "dead" in *v.* 4. Fig. *Hyperbaton*. Ap. 6.
Lord. Ap. 98. VI. i. β. 2. A.
Which was made = Who was born (Gal. 4. 4, R.V.).
of. Gr. *ek*. Ap. 104. vii.
seed: i. e. of David's line, but ending specifically in Mary, who was here the "seed" of David. Ap. 99. And Christ was "the Seed" of the woman (Gen. 3. 15. Isa. 7. 14. Matt. 1. 23). **David.** Cp. John 7. 42. 2 Tim. 2. 8. **according to.** Gr. *kata*. Ap. 104. x. 2. **flesh** = human nature. Gr. *sarx*. See 9. 3, 5. **4 declared** = marked out. Gr. *horizō*. See Acts 2. 23. Cp. Ps. 2. 7. **Son of God.** Ap. 98. XV. **with power** = in (Gr. *en*) power (Gr. *dunamis*. Ap. 172. 1); i. e. powerfully. Cp. Phil. 3. 10. **spirit.** Ap. 101. II. 13. **holiness.** Gr. *hagiōsunē*. Only here, 2 Cor. 7. 1. 1 Thess. 3. 13. Nowhere in Gr. literature. It is the Gen. of apposition (Ap. 17. 4). The expression is not to be confounded with *pneuma hagion* (Ap. 101. II. 14). His Divine spiritual nature in resurrection is here set in contrast with His human flesh as seed of David. **by.** Gr. *ek*. Ap. 104. vii. **resurrection.** Gr. *anastasis*. Ap. 178. II. 1. Cp. Acts 26. 23. **from** = of. **dead.** Ap. 139. 2. See Matt. 27. 52, 53. **5 grace and apostleship.** Some see here the fig. *Hendiadys* (Ap. 6), and read "apostolic grace". **grace.** Gr. *charis*. Ap. 184. I. 1. **apostleship.** See Acts 1. 25. **for.** Gr. *eis*. Ap. 104. vi. **obedience to the faith** = faith-obedience. **faith.** Ap. 150. II. 1. **among.** Gr. *en*. Ap. 104. viii. 2. **nations** = Gentiles. Gr. *ethnos*. Occ. in Rom. twenty-nine times; transl. "Gentiles" except here, 4. 17, 18; 10. 19; 16. 26. **for** = on behalf of. Gr. *huper*. Ap. 104. xvii. 1. **name.** See Acts 2. 21. **6 the called.** Cp. 1 Cor. 1. 24. **7 all, &c.:** i. e. all God's beloved ones in Rome. **beloved.** Gr. *agapētos*. Ap. 135. III. **saints.** See Acts 9. 13, and cp. Ps. 16. 3. **from.** Gr. *apo*. Ap. 104. iv. **our Father.** Cp. 8. 15; Gal. 4. 6; and see Ap. 98. III. **the** = our. **Lord.** Ap. 98. VI. i. β. 2. B. This salutation is found in all Paul's Epistles save Hebrews and the three Pastorals, where "mercy" is added. **8 thank.** See Acts 27. 35. **through.** Gr. *dia*. Ap. 104. v. 1. Cp. John 14. 6. **for.** Gr. *huper*, as in *v.* 5, but the texts read *peri*, concerning (Ap. 104. xiii. 1). **spoken of.** Gr. *katangellō*. Ap. 121. 5. **throughout.** Gr. *en*. Ap. 104. viii. **world.** Gr. *kosmos*. Ap. 129. 1. **9 witness.** Gr. *martus*; only here in Romans. Cp. 2 Cor. 1. 23. Phil. 1. 8. 1 Thess. 2. 5, 10. **serve.** Gr. *latreuō*. App. 137. 4; 190. III. 5. **with.** Gr. *en*. Ap. 104. viii. **spirit.** Ap. 101. II. 5. Cp. Phil. 3. 3. **the gospel of His Son.** This expression only here; elsewhere, the Apostle speaks of "the gospel of Christ", 1 Cor. 9. 12, 18. 2 Cor. 2. 12. Phil. 1. 27. Cp. 2 Cor. 4. 4. **without ceasing.** Gr. *adialeiptōs*. Only here and 1 Thess. 1. 3; 2. 13; 5. 17. **make mention.** Cp. Eph. 1. 16. Phil. 1. 3. 1 Thess. 1. 2; 3. 6. 2 Tim. 1. 3. Philem. 4. The same expression appears in a papyrus of second cent., from the Fayoum, in a letter from a Roman soldier to his sister. **in.** Gr. *epi*. Ap. 104. ix. 1. **prayers.** Gr. *proseuchē*. Ap. 134. II. 2. **10 Making request.** Gr. *deomai*. Ap. 134. I. 5. **if by any means.** Gr. *eipōs*. Ap. 118. 2. a. **might . . . journey.** Gr. *euodoumai*. Elsewhere, 1 Cor. 16. 2. 3 John 2.

a prosperous journey °by the °will of [1]God to °come °unto you.
11 For I °long to °see you, °that I may °impart °unto you some °spiritual °gift, °to the end ye may be °established;
12 °That is, that I may be °comforted together [4]with you [2]by the °mutual [5]faith both of you and me.
13 Now I °would °not °have you ignorant, brethren, that oftentimes I °purposed to [10]come [10]unto you, (but was °let hitherto,) [11]that I might have some fruit [5]among you also, even as [5]among °other Gentiles.

J 14 I am debtor both to °the °Greeks, and to °the °Barbarians; both to °the °wise, and to °the °unwise.
15 So, °as much as in me is, I am °ready to °preach the gospel to °you that are °at Rome also.
16 °For °I am [13]not °ashamed of the gospel °of Christ:

K A [1]B a for it is the [4]power of [1]God [1]unto salvation to every one that °believeth; to the Jew °first, and also to the °Greek.

b 17 For °therein is °the °righteousness of [1]God °revealed °from [5]faith

b °to [5]faith:

a as it is °written "**The °just shall °live [4]by [5]faith.**"

C 18 °For °the wrath of [1]God is [17]revealed

by. Gr. *en.* Ap. 104. viii.
will. Gr. *thelēma.* Ap. 102. 2.
come. Gr. *erchomai.* Ap. 106. I. vii.
unto. Gr. *pros.* Ap. 104. xv. 3.
11 long. Gr. *epipotheō.* Elsewhere, 2 Cor. 5. 2; 9. 14. Phil. 1. 8; 2. 26. 1 Thess. 3. 6. 2 Tim. 1. 4. Jas. 4. 5. 1 Pet. 2. 2.
see. Ap. 133. I. 1.
that = in order that. Gr. *hina.*
impart. Gr. *metadidōmi.* Elsewhere, 12. 8. Luke 3. 11. Eph. 4. 28. 1 Thess. 2. 8.
unto = to.
spiritual. Gr. *pneumatikos.* See 1 Cor. 12. 1.
gift. Gr. *charisma.* Ap. 184. I. 2. Cp. 12. 6. 1 Cor. 12. 4, &c.
to the end. Gr. *eis.* Ap. 104. vi.
established. Gr. *stērizō.* Elsewhere, 16. 25. Luke 9. 51; 16. 26; 22. 32. 1 Thess. 3. 2, 13. 2 Thess. 2. 17; 3. 3. Jas. 5. 8. 1 Pet. 5. 10. 2 Pet. 1. 12. Rev. 3. 2.
12 Τοῦτο **is, &c.** = But this (imparting some spiritual gift) is (or means) our being comforted by our mutual faith.
comforted together. Gr. *sumparakaleō.* Only here.
mutual = in (Gr. *en*) one another.
13 would, &c. First of six occ. Here; 11. 25. 1 Cor. 10. 1; 12. 1. 2 Cor. 1. 8. 1 Thess. 4. 13. See the positive form, 1 Cor. 11. 3. Col. 2. 1.
would. Gr. *thelō.* Ap. 102. 1.
not. Ap. 105. I.
have you, &c. = that you should be ignorant. Gr. *agnoeō.* Cp. Mark 9. 32. Luke 9. 45.
purposed. Gr. *protithēmi*; only here, 3. 25. Eph. 1. 9.
let = hindered. (Anglo-Saxon *lettan*, to delay.) Gr. *kōluō*; occ. twenty-three times (seventeen times "forbid").
other. Gr. *loipos.* Ap. 124. 3. Paul frequently uses the significant term, "the rest", to designate the unsaved. See 11. 7. Eph. 2. 3; 4. 17. 1 Thess. 4. 13; 5. 6. See also Rev. 20. 5.
14 the. Omit. **Greeks.** Gr. *Hellēn.* See John 7. 35 and 12. 20. **Barbarians.** See Acts 28. 2, 4. **wise.** Corresponds generally to "learned". **unwise.** Gr. *anoētos*, unintelligent. Such as the Pharisees despised (John 7. 49). Elsewhere, Luke 24. 25. Gal. 3. 1, 3. 1 Tim. 6. 9. Titus 3. 3. **15 as much as in me is** = as for (Gr. *kata.* Ap. 104. x. 2) me. **ready.** Gr. *prothumos.* Only here. Matt. 26. 41. Mark 14. 38. **preach the gospel.** Gr. *euangelizō.* Ap. 121. 4. **you, &c.** = you also that are at (Gr. *en*) Rome. **16 For.** This is Fig. *Ætiologia.* Ap. 6. **I am, &c.:** i.e. I count it my highest honour and glory to proclaim the gospel. Fig. *Tapeinosis.* Ap. 6. **ashamed.** Gr. *epaischunomai.* Here, 6. 21. Mark 8. 38. Luke 9. 26. 2 Tim. 1. 8, 12, 16. Heb. 2. 11; 11. 16. **of Christ.** All the texts omit.

1. -16—8. 39 (**K**, p. 1661). DOCTRINAL. (*Division.*)

K | A[1] | 1 -16—5. 11. Sins. The old nature. Its results.
K | A[2] | 5. 12—8. 39. Sin. The old nature. Itself.

1. -16—5. 11 (A[1], above). SINS. THE OLD NATURE. ITS RESULTS. (*Introversion.*)

A[1] | B | 1. -16, 17. The power of God revealing a righteousness from God.
C | 1. 18. The wrath of God revealed.
C | 1. 19—2. 11. The wrath of God revealed.
B | 2. 12—5. 11. The power of God revealing a righteousness from God.

1. -16, 17 (B, above). THE POWER OF GOD, &c. (*Introversion.*)

B | a | -16. Salvation by faith through God's power in providing righteousness.
b | 17-. A divine righteousness revealed by God on faith-principle (*ek pisteōs*), as regards Himself.
b | -17-. A divine righteousness revealed by God unto faith (*eis pistin*), as regards ourselves, i.e. exercised in us.
a | -17. Salvation by faith through God's power in imputing righteousness.

believeth. Ap. 150. I. 1. i. **first.** In point of national precedence and privilege. Cp. 2. 9, 10; 3. 1, 2. **Greek.** See *v.* 14. Representing all non-Jews. **17 therein** = in (Gr. *en*) it. **the.** Omit. **righteousness of God** = God's righteousness. **righteousness.** Gr. *dikaiosunē.* Ap. 191. 3. **revealed.** Gr. *apokaluptō.* Ap. 106. I. ix. **from.** Gr. *ek.* Ap. 104. vii. **to.** Gr. *eis.* Ap. 104. vi. God's righteousness is revealed on the ground of faith (faith-principle) (*ek pisteōs*), as the absolute condition of salvation, and is operative only for those who believe (*eis pistin*). For the use of *ek pisteōs*, cp. 3. 26, 30; 4. 16; 5. 1; 10. 6; 14. 23. Gal. 2. 16. **written.** See Matt. 2. 5 (first occ.). **just.** Gr. *dikaios.* Ap. 191. 1. **live.** Quoted from Hab. 2. 4. Cp. Gal. 3. 11. Heb. 10. 38. **18 For.** In the gospel not only is God's salvation revealed, but God's wrath also, and both are the revelation of God's righteousness. **the wrath of God.** This expression occ. only here, John 3. 36. Eph. 5. 6. Col. 3. 6. Cp. Rev. 19. 15. Referred to many times in N.T., e.g. 2. 5; 5. 9; 9. 22. Matt. 3. 7. Eph. 2. 3; 5. 6. Rev. 6. 16, 17.

[7] from ° heaven ° against all ° ungodliness and ° unrighteousness of ° men, who ° hold ° the truth [2] in ° unrighteousness;

C D F **19** Because that which may be ° known of [1] God is ° manifest [2] in them; for [1] God ° hath ° shewed *it* [11] unto them.

20 For the ° invisible things of Him [7] from the creation of the [8] world are ° clearly seen, being understood by the ° things that are made, *even* His ° eternal [4] power and ° Godhead; ° so that they are ° without excuse:

G c **21** Because that when they ° knew [1] God, they ° glorified *Him* [13] not as [1] God, neither were [8] thankful;

d ° but ° became vain [2] in their ° imaginations, and their ° foolish heart was darkened.

H e **22** ° Professing themselves to be wise, they ° became fools,

23 And ° changed the ° glory of the ° uncorruptible [1] God ° into an ° image made like to ° corruptible [18] man, and to ° birds, and ° fourfooted beasts, and ° creeping things.

f **24** Wherefore [1] God ° also ° gave them up [17] to ° uncleanness ° through the ° lusts of their own hearts, ° to dishonour their own bodies ° between themselves:

H e **25** ° Who ° changed ° the [18] truth of [1] God [23] into ° a lie, and ° worshipped and ° served the ° creature ° more than the Creator, Who is ° blessed ° for ever. ° Amen.

f **26** ° For this cause [1] God [24] gave them up [1] unto ° vile ° affections: for even their women did [25] change the ° natural ° use ° into that which is ° against nature:

heaven. Sing. No article. See Matt. 6. 10.
against. Gr. *epi.* Ap. 104. ix. 3.
ungodliness. Gr. *asebeia.* Ap. 128. IV.
unrighteousness. Gr. *adikia.* Ap. 128. VII. 1.
men. Gr. *anthrōpos.* Ap. 123. 1.
hold = hold down, suppress. Cp. 2 Thess. 2. 6.
the truth. Gr. *alētheia*, p. 1511. Cp. Ap. 175. 1 and 2.

1. 19—2. 11 (*C*, p. 1663). THE WRATH OF GOD DESCRIBED AND SET FORTH. (*Alternation.*)

C | D | 1. 19—2. 1. Man's ungodliness deserves it.
E | 2. 2. God's judgment just.
D | 2. 3-5. Man's impenitence deserves it.
E | 2. 6-11. God's judgment just.

1. 19—2. 1 (D, above). MAN'S UNGODLINESS PROVED AND SET FORTH. (*Introversion and Alternation.*)

D | F | 1. 19, 20. God's power known. Ungodliness, therefore, without excuse.
G | c | 1. 21-. The glory of God rejected.
d | 1. -21. Consequent mental corruption.
H | e | 1. 22, 23. God's glory degraded.
f | 1. 24. Consequent degradation of bodily acts.
H | *e* | 1. 25. God's truth degraded.
f | 1. 26, 27. Consequent degradation of bodily passions.
G | *c* | 1. 28-. The knowledge of God rejected.
d | 1. -28-31. Consequent mental corruption.
F | 1. 32—2. 1. God's judgment known. Ungodliness, therefore, inexcusable.

19 known. See Acts 1. 19.
manifest. Gr. *phaneros.* Ap. 106. I. viii.
hath. Omit.
shewed = manifested. Gr. *phaneroō.* Ap. 106. I. v.
20 invisible. Gr. *aoratos.* Here, Col. 1. 15, 16. 1 Tim. 1. 17. Heb. 11. 27.
clearly seen. Gr. *kathoraō.* Only here.
things that are made. Gr. *poiēma.* Only here and Eph. 2. 10.
eternal. Gr. *aidios.* Ap. 151. II. C. i. **Godhead.** Ap. 98. I. ii. 2. **so that,** &c. = to the end (Gr. *eis*) of their being. Cp. *v.* 11. **without excuse.** Gr. *anapologētos.* Only here and 2. 1. **21 knew.** Gr. *ginōskō.* Ap. 132. I. ii. **glorified.** See p. 1511. **but.** Emphatic. **became vain.** Gr. *mataioomai.* Only here. Cp. Acts 14. 15. **imaginations** = reasonings. See Matt. 15. 19. **foolish.** Gr. *asunetos*, as *v.* 31. **22 Professing,** &c. = saying that they were. Gr. *phaskō.* See Acts 24. 9. **became fools.** Lit. were fooled (i. e. by their perverted mind). Gr. *mōrainō.* Here, Matt. 5. 13. Luke 14. 34. 1 Cor. 1. 20. **23 changed.** Gr. *allassō*: see Acts 6. 14. **glory.** Gr. *doxa.* See p. 1511. **uncorruptible.** Gr. *aphthartos.* Here; 1 Cor. 9. 25; 15. 52. 1 Tim. 1. 17. 1 Pet. 1. 4, 23; 3. 4. **into.** Gr. *en.* Ap. 104. viii. **image,** &c. = likeness (Gr. *homoiōma.* Here, 5. 14; 6. 5; 8. 3. Phil. 2. 7. Rev. 9. 7) of an image of. **image.** Gr. *eikōn.* Occ. twenty-three times; always so rendered. This is the Fig. *Pleonasm.* Ap. 6. **corruptible.** Gr. *phthartos.* Here, 1 Cor. 9. 25; 15. 53, 54. 1 Pet. 1. 18, 23. **birds,** &c. In Egypt they worshipped the hawk and the ibis. **fourfooted beasts.** Gr. *tetrapous.* See Acts 10. 12. As the bull and the cow, held by the Egyptians sacred to *Apis* and *Hathor* (Venus); the dog to *Anubis*; &c. **creeping things.** Gr. *herpeton.* See Acts 10. 12. The asp, sacred to the gods of Egypt and found in every heathen pantheon; indeed, the worship of the serpent plays a prominent part in all forms of Paganism. The crocodile, tortoise, frog, and the well-known Scarabaeus beetle, sacred to the sun and to Pthah, and used as an emblem of the world (Wilkinson). **24 also.** Omit. **gave them up.** See John 19. 30. **uncleanness.** Gr. *akatharsia.* Occ. ten times, always so rendered. The cognate word *akathartēs* in Rev. 17. 4 only. Ceasing to know God (*v.* 21) results in idolatry, and idolatry ends in "filthiness of the flesh and spirit" (2 Cor. 7. 1). **through.** Ap. 104. viii. **lusts.** See John 8. 44. **to dishonour,** &c. = that their bodies should be dishonoured. Gr. *atimazō.* See Acts 5. 41. **between.** Gr. *en.* Ap. 104. viii. 2. **25 Who** = Since they. **changed.** Gr. *metallassō*; only here and *v.* 26. A stronger word than in *v.* 23. **the truth of God into a lie** = the truth of God for the lie. Man transferred his worship from God (the Truth) to the devil. Cp. John 8. 44. Eph. 4. 25. 2 Thess. 2. 9-11. **a lie** = the lie. Gr. *to pseudos.* Cp. 2 Thess. 2. 11. The lie is that Satan is man's benefactor and is to be worshipped. **worshipped.** Gr. *sebazomai.* Ap. 137. 3. Only here. **served.** Gr. *latreuō.* App. 137. 4 and 190. III. 5. **creature** = the things created; not only sun, moon, stars, men, the animate creation, but Satan himself, the arch-enemy, who by means of his "lie" (Gen. 3. 4, 5) transferred the worship of man from the Creator to himself, the creature. **more than.** Gr. *para.* Ap. 104. xii. 3. **blessed.** Gr. *eulogētos.* Cp. 9. 5. Mark 14. 61. (The) Blessed One. Not a statement of doctrine, but a well-known Hebraism of praise to God as Creator (Ap. 4. 1). **for ever.** Ap. 151. II. A. ii. 7. a. **Amen.** See Matt. 5. 18. John 1. 51, and p. 1511. **26 For this cause** = Because of (Ap. 104. v. 2) this. **vile affections** = passions of infamy (Gr. *atimia.* Here, 9. 21. 1 Cor. 11. 14; 15. 43. 2 Cor. 6. 8; 11. 21. 2 Tim. 2. 20). **affections** = passions, or lusts. Gr. *pathos.* Only here; Col. 3. 5. 1 Thess. 4. 5. **natural.** Gr. *phusikos.* Only here, *v.* 27. 2 Pet. 2. 12. **use.** Gr. *chrēsis.* Only here and *v.* 27. **into.** Ap. 104. vi. **against.** Gr. *para.* Ap. 104. xii. 3.

27 And likewise °also the °men, °leaving the [26]natural [26]use of the woman,° burned [2]in their °lust one °toward another; °men [4]with °men °working °that which is unseemly, and °receiving [2]in themselves °that •recompence of their °error which was meet.

G c 28 °And even as they °did [13]not like to retain [1]God [2]in *their* °knowledge,

d [1]God [24]gave them over [17]to a °reprobate mind, to do those things which are °not °convenient:
29 Being °filled with all [18]unrighteousness, °fornication, °wickedness, covetousness, °maliciousness; full of °envy, °murder, °debate, °deceit, °malignity; °whisperers,
30 °Backbiters, °haters of God, °despiteful, °proud, °boasters, °inventors of °evil things, °disobedient to parents,
31 °Without understanding, °covenantbreakers, °without natural affection, °implacable, °unmerciful:

F 32 Who °knowing the °judgment of [1]God, that they which °commit such things are worthy of death, [18]not only do the same, but °have pleasure in them that °do them.

2 °Therefore thou art °inexcusable, O °man, °whosoever thou art that °judgest: for °wherein thou °judgest °another, thou °condemnest thyself; for thou that °judgest °doest the same things.

E 2 But [4]we °are sure that the °judgment of °God is °according to °truth °against them which °commit such things.

D 3 And °thinkest thou this, O [1]man, that [1]judgest them which [1]do such things, and doest the same, that thou shalt escape the [2]judgment of [2]God?
4 Or despisest thou the °riches of His °goodness and °forbearance and longsuffering; °not knowing that the °goodness of [2]God leadeth thee °to °repentance?
5 But °after thy °hardness and °impenitent heart °treasurest up °unto thyself wrath °against °the day of wrath and °revelation of the °righteous judgment of [2]God;

27 also the men = the men also. men. Ap. 123. 5. leaving = having forsaken. Ap. 174. 12. burned = were inflamed. Gr. *ekkaiomai*. Only here. lust. Gr. *orexis*. Only here. toward. Ap. 104. vi. working. Gr. *katergazomai*. Occ. eleven times in Romans, seven in 2 Corinthians. See also Jas. 1. 3, 20. 1 Pet. 4. 3. that which is unseemly. Gr. *aschēmosunē*. Only here and Rev. 16. 15. Cp. Gen. 19. 7. receiving = receiving back, or in full. Gr. *apolambanō*. that = the. recompence. Gr. *antimisthia*, retribution; only here and 2 Cor. 6. 13. error. Gr. *planē*, lit. a wandering = wrong action, wickedness. Here, Matt. 27. 64. Eph. 4. 14. 1 Thess. 2. 3. 2 Thess. 2. 11. Jas. 5. 20. 2 Pet. 2. 18; 3. 17. 1 John 4. 6. Jude 11.

28 And even . . . mind. There is a play upon two words here, not easily expressed in Eng. "As they rejected God, God rejected them." did . . . like. Gr. *dokimazō*, to accept after testing, to approve. Cp. 2. 18; 12. 2; 14. 22. 1 Cor. 9. 27. knowledge. Ap. 132. II. ii. reprobate. Gr. *adokimos*. The negative of *dokimos*. Cp. *dokimazō*, above. Here, 1 Cor. 9. 27. 2 Cor. 13. 5, 6, 7. 2 Tim. 3. 8. Tit. 1. 16. Heb. 6. 8. not. Gr. *mē*. Ap. 105. II. convenient. Gr. *kathēkon*. See Acts 22. 22.

29 filled. Gr. *plēroō*. Ap. 125. 7. fornication. The texts omit. wickedness. Gr. *ponēria*. Ap. 128. II. 1. maliciousness. Gr. *kakia*. Ap. 128. II. 2. envy = jealousy. Gr. *phthonos*. Cp. Matt. 27. 18. murder. Gr. *phonos*. Note the *Paronomasia*, *phthonos*, *phonos*. Ap. 6. See Acts 9. 1. debate = strife. deceit. Gr. *dolos*. See Acts 13. 10. malignity. Gr. *kakoētheia*, lit. disposition for mischief. Only here. whisperers = calumniators. Gr. *psithuristēs*. Only here.

30 Backbiters = evil speakers (not necessarily behind the back). Gr. *katalalos*. Only here. Cp. 2 Cor. 12. 20. 1 Pet. 2. 1. haters of God = hateful to God. Gr. *theostugēs*. Only here. despiteful = insolent. Gr. *hubristēs*. Only here and 1 Tim. 1. 13. proud. Gr. *huperēphanos*. Here, Luke 1. 51. 2 Tim. 3. 2. Jas. 4. 6. 1 Pet. 5. 5. boasters. Gr. *alazōn*. Only here and 2 Tim. 3. 2. inventors. Gr. *epheuretēs*. Only here. evil. Gr. *kakos*. Ap. 128. III. 2. disobedient. See Acts 26. 19.

31 Without understanding. Gr. *asunetos*. See *v.* 21. Note the *Paronomasia* with next word. Ap. 6. covenantbreakers. Gr. *asunthetos*. Only here. without natural affection. Gr. *astorgos*. Only here and 2 Tim. 3. 3. implacable. The texts omit. unmerciful = pitiless. Gr. *aneleēmōn*. Only here.

32 knowing. Gr. *epiginōskō*. Ap. 132. I. iii. judgment = righteous sentence. Gr. *dikaiōma*. App. 177. 3; 191. 4. commit = practise. have pleasure in = consent also to. See Acts 8. 1. do. Same as "commit", above. This list of heathen iniquities is the Fig. *Synathroesmos*. Ap. 6.

2. 1 Therefore. That is, on account of the decrees of God, 1. 32. inexcusable. Same word as 1. 20. man. Gr. *anthrōpos*. Ap. 123. 1. whosoever, &c. Lit. every one judging. judgest. Gr. *krinō*. Ap. 122. 1. wherein = in (Gr. *en*. Ap. 104. viii) which. another = the other. Gr. *heteros*. Ap. 124. 2. condemnest. Gr. *katakrinō*. Ap. 122. 7. The three occ. of *krinō* and one of *katakrinō* give the fig. *Paregmenon* (Ap. 6). doest = practisest. Same word as "commit", 1. 32.

2 are sure = know. Gr. *oida*. Ap. 132. I. i. judgment. Gr. *krima*. Ap. 177. 6. God. Ap. 98. I. i. 1. according to. Gr. *kata*. Ap. 104. x. 2. truth. See 1. 18. against. Gr. *epi*. Ap. 104. ix. 3. commit. Same as "do", *v.* 1.

3 thinkest = reckonest. Gr. *logizomai*. First of nineteen occ. in Romans of this important word; here, *v.* 26; 3. 28; 4. 3, 4, 5, 6, 8, 9, 10, 11, 22, 23, 24; 6. 11; 8. 18, 36; 9. 8; 14. 14. First occ. Mark 11. 31 (reasoned).

4 riches. Cp. 9. 23; 11. 33. Eph. 1. 7, 18; 2. 7; 3. 8, 16. Phil. 4. 19. Col. 1. 27; 2. 2. goodness. Gr. *chrēstotēs*. Ap. 184. III. (*a*). forbearance. Gr. *anochē*. Only here and 3. 25. not knowing. Gr. *agnoeō*. See 1. 13. goodness. Gr. *chrēstos*. Ap. 184. III. Neut. adj. used as noun. to. Gr. *eis*. Ap. 104. vi. repentance. Gr. *metanoia*. Ap. 111. II.

5 after. Gr. *kata*. Ap. 104. x. 2. hardness. Gr. *sklērotēs*. Only here. impenitent. Gr. *ametanoētos*. Only here. Cp. Ap. 111. treasurest up. Gr. *thēsaurizō*. Here, Matt. 6. 19, 20. Luke 12. 21. 1 Cor. 16. 2. 2 Cor. 12. 14. Jas. 5. 3. 2 Pet. 3. 7. unto = to. against. Gr. *en*. Ap. 104. viii. the day of wrath. Cp. Rev. 6. 17; 19. 15. Isa. 61. 2; 63. 4. revelation. Gr. *apokalupsis*. Ap. 106. II. 1. righteous judgment. Gr. *dikaiokrisia*. Only here. Cp. App. 191. 1 and 177. 7.

E 6 **Who will** °**render to** °**every man** [2]**according to his deeds:**
7 To them who °by °patient continuance °in well doing seek for °glory and honour and °immortality, °eternal °life:
8 But [5]unto them that are °contentious, and °do not obey the truth, but °obey °unrighteousness, indignation and [5]wrath,
9 °Tribulation and °anguish, °upon every °soul of [1]man that °doeth °evil, of the °Jew first, and °also of the °Gentile;
10 But [7]glory, honour, and peace, to every man that °worketh good, to the [9]Jew first, and [9]also to the [9]Gentile:
11 For there is °no °respect of persons °with [2]God.

B J[1] 12 For as many as °have °sinned °without law shall °also perish °without law: and as many as °have °sinned °in °the law shall be [1]judged °by °the law;

K[1] 13 (For °not the °hearers of °the law *are* °just °before [2]God, but the doers of °the law shall be °justified.
14 For when °the Gentiles, which have °not °the law, do °by nature the things °contained in the law, these, °having °not the law, are a law [5]unto themselves:
15 Which °shew the work of the law °written [12]in their hearts, their °conscience °also °bearing witness, and *their* °thoughts the mean while accusing or else °excusing one another;)
16 [12]In the [5]day when [2]God °shall [1]judge the °secrets of [1]men [12]by °Jesus Christ [2]according to my gospel.

J[2] 17 °Behold, thou art called a Jew, and °restest in °the law, and °makest thy boast °of [2]God.
18 And °knowest *His* °will, and °approvest the things that are °more excellent, °being instructed °out of the law;
19 And °art confident that thou thyself art a guide of the blind, a °light of them which are [12]in darkness,
20 An °instructor of the foolish, a °teacher of °babes, which hast the °form of °knowledge and of the truth [12]in the law.
21 Thou °therefore which teachest [1]another, teachest thou [13]not thyself? thou that °preachest °a man should [14]not steal, dost thou steal?
22 Thou that sayest °a man should [14]not commit adultery, dost thou commit adultery? thou that °abhorrest idols, dost thou °commit sacrilege?

6 render = recompense, as in 12. 17.
every man = each one. The two following *vv.*, giving details, form the Fig. *Merismos*. Ap. 6.
7 by = according to, as in *v.* 2.
patient continuance = patience.
in well doing. Lit. of a good work.
glory. See 1. 23.
immortality = incorruption. Gr. *aphtharsia*. Here, 1 Cor. 15. 42, 50, 53, 54. Eph. 6. 24. 2 Tim. 1. 10. Tit. 2. 7.
eternal. Ap. 151. II. B. i.
life. Gr. *zōē*. Ap. 170. 1.
8 contentious = of (Gr. *ek*. Ap. 104. vii) contention. Gr. *eritheia*. Here, 2 Cor. 12. 20. Gal. 5. 20. Phil. 1. 16; 2. 3. Jas. 3. 14, 16.
do not obey. Gr. *apeitheō*. See Acts 14. 2.
obey. Gr. *peithō*. Ap 150. I. 2.
unrighteousness. Gr. *adikia*. Ap. 128. VII. 1.
9 Tribulation. Gr. *thlipsis*. See Acts 7. 10.
anguish. Gr. *stenochōria*. Here, 8. 35. 2 Cor. 6. 4; 12. 10.
upon. Gr. *epi*. Ap. 104. ix. 3.
soul. Gr. *psuchē*. Ap. 110. II.
doeth = worketh. Gr. *katergazomai*. See 1. 27.
evil = the evil. Gr. *kakos*. Ap. 128. III. 2.
Jew . . . Gentile. Cp. 1. 16.
also. Omit. Gentile = Greek.
10 worketh. Gr. *ergazomai*, as 4. 1.
11 no. Ap. 105. I.
respect of persons = partiality. Gr. *prosōpolēpsia*. Only here, Eph. 6. 9. Col. 3. 25. Jas. 2. 1.
with. Gr. *para*. Ap. 104. xii. 2.

2. 12—5. 11 (*B*, p. 1663). THE POWER AND RIGHTEOUSNESS OF GOD REVEALED.
(*Repeated Alternation.*)

B	J[1]	2. 12.	The case of Jew and Gentile.
	K[1]	2. 13–16.	General reasons.
	J[2]	2. 17–27.	The case of the Jew.
	K[2]	2. 28, 29.	General reflection.
	J[3]	3. 1–26.	The case of the Jew.
	K[3]	3. 27–31.	General conclusion.
	J[4]	4. 1–22.	The case of Abraham.
	K[4]	4. 23—5. 11.	General application.

12 have. Omit. The standpoint is the judgment time.
sinned. Gr. *hamartanō*. Ap. 128. I. i.
without law. Gr. *anomōs*. Only here.
also perish = perish also. The Mosaic Law will not be cited against non-Jews.
in. Gr. *en*. Ap. 104. viii.
the. Omit. by. Ap. 104. v. 1.
13 not. Gr. *ou*. Ap. 105. I.
hearers. Gr. *akroatēs*. Only here and Jas. 1. 22, 23, 25. Cp. Acts 25. 23.
the. The texts omit.
just. See 1. 17.
before. Gr. *para*. Ap. 104. xii. 2.
justified. Gr. *dikaioō*. Ap. 191. 2.

14 the. Omit. not. Gr. *mē*. Ap. 105. II. by nature. See 1. 26. contained in = of. having, &c. = not having law. **15** shew = shew forth. Gr. *endeiknumi*. written. Gr. *graptos*. Only here. conscience. See Acts 23. 1. also. Omit. bearing witness = bearing witness therewith. Gr. *summartureō*. Here, 8. 16; 9. 1. Rev. 22. 18. thoughts = reckonings. Gr. *logismos*. Only here and 2 Cor. 10. 5. excusing. Gr. *apologeomai*. See Acts 19. 33. **16** shall = will. secrets. Gr. *kruptos*. Jesus Christ. Ap. 98. XI. **17** Behold. Gr. *ide*. Ap. 133. I. 3. The texts read "But if". restest in = restest upon. Gr. *epanapauomai*. Only here and Luke 10. 6. the. The texts omit. makest, &c. = gloriest, as 5. 3, and 1 Cor. 1. 29, 31. Gr. *kauchaomai*. Only in Paul's Epistles (thirty-six times) and in Jas. 1. 9; 4. 16. of. Gr. *en*. Ap. 104. viii. **18** knowest. Gr. *ginōskō*. Ap. 132. I. ii. will. Gr. *thelēma*. Ap. 102. 2. approvest. Gr. *dokimazō*. See 1. 28. more excellent. Gr. *diapherō*. See Acts 27. 27. being instructed. Gr. *katēcheō*. See Acts 18. 25. out of. Gr. *ek*. Ap. 104. vii. **19** art confident. Gr. *peithō*. Ap. 150. I. 2. light. Gr. *phōs*. Ap. 130. 1. **20** instructor = preceptor. Gr. *paideutēs*. Only here and Heb. 12. 9. teacher. Ap. 98. XIV. v. 4. babes. Gr. *nēpios*. Ap. 108. vii. form = external form. Gr. *morphōsis*. Only here and 2 Tim. 3. 5. knowledge. Gr. *gnōsis*. Ap. 132. II. i. **21** therefore. Ironical use of Gr. *oun*. another. As *v.* 1, but without article. preachest. Gr. *kērussō*. Ap. 121. 1. a man, &c. Lit. not to steal. **22** a man, &c. Lit. not to commit. abhorrest. Gr. *bdelussomai*. Only here and Rev. 21. 8. commit sacrilege = rob temples. Gr. *hierosuleō*. Only here. Cp. Acts 19. 37.

23 Thou that [17]makest thy boast °of [12]the law, °through °breaking the law °dishonourest thou [2]God?
24 **"For the name of [2]God is °blasphemed °among the [11]Gentiles [23]through you,"** as °it is written.
25 For circumcision verily profiteth, °if thou °keep [12]the law: but °if thou be a °breaker of [12]the law, thy circumcision °is made uncircumcision.
26 Therefore [25]if the uncircumcision keep the °righteousness of the law, °shall °not his uncircumcision be °counted °for circumcision?
27 And shall °not uncircumcision which is °by [14]nature, if it fulfil the law,[1] judge thee, who [12]by °the letter and circumcision °dost transgress [12]the law?

K[2] 28 For he is [13]not a Jew, which is one °outwardly; °neither *is that* circumcision, °which is outward [12]in the flesh:
29 But he *is* a Jew, which is one °inwardly; and circumcision *is that* of the heart, [12]in °the °spirit, *and* [13]not in °the [27]letter; whose praise *is* [13]not °of [1]men, but °of [2]God.

J[3] **3** °What advantage then hath the Jew? or what °profit *is there* of circumcision?
2 Much °every way: chiefly, because that °unto them were °committed the °oracles of °God.
3 For what °if °some °did not believe? °shall their °unbelief °make the °faith of [2]God °without effect?
4 °God forbid: yea, let [2]God be °true, but every °man a °liar; as it is °written, **"That Thou mightest be °justified °in Thy °sayings, and mightest overcome °when Thou art °judged."**
5 But [3]if our °unrighteousness °commend the °righteousness of [2]God, °what shall we say? °*Is* [2]God unrighteous Who °taketh °vengeance? (I speak °as a [4]man)
6 [4]God forbid: for then how shall [2]God [4]judge the °world?
7 For [3]if the truth of [2]God °hath more abounded °through my °lie °unto His °glory; why yet am I also [4]judged as a °sinner?
8 And °not *rather*, (as we be °slanderously reported, and as [3]some °affirm that we say,) "Let us do °evil, °that °good may °come?" whose °damnation is °just.
9 What then? °are we better *than they?* °No, in no wise: for we have °before proved both

23 of. Gr. *en.* Ap. 104. viii.
through. Gr. *dia.* Ap. 104. v. 1.
breaking, &c. = the transgression (Gr. *parabasis.* Cp. Ap. 128. VI. 1, 3) of the law.
dishonourest. Gr. *atimazō.* See 1. 24.
24 blasphemed. Cp. Acts 13. 45.
among. Gr. *en.* Ap. 104. viii. 2.
it is written. Cp. Ezek. 36. 20, 23.
25 if. Gr. *ean.* Ap. 118. 1. b.
keep = practise, as in *v.* 1.
breaker. Gr. *parabatēs.* Ap. 128. VI. 3.
is made = has become.
26 righteousness = righteous requirements. Gr. *dikaiōma.* Ap. 191. 4
shall = will. not. Ap. 105. I (*a*).
counted. Same as "think", *v.* 3. I. e. in the day of *v.* 5.
for. Gr. *eis.* Ap. 104. vi.
27 not. Supplied from *v.* 26. by. Ap. 104. vii.
the letter = that which is written. Gr. *gramma*, i. e. *ta dikaiōmata* of *v.* 26.
dost transgress = art a transgressor. Gr. *parabatēs*, as *v.* 25.
28 outwardly . . . which is outward = in (Gr. *en*) outward (Gr. *phaneros.* Ap. 106. I. viii) guise.
neither. Gr. *oude.*
29 inwardly = in (Gr. *en*) secret. the. Omit.
spirit. Ap. 101. II. 7. of. Gr. *ek.* Ap. 104. vii.

3. 1 What, &c. = What then is the advantage of the Jew, or what is the, &c.
profit. Gr. *ōpheleia.* Only here and Jude 16.
2 every way = according to (Gr. *kata.* Ap. 104. x. 2) every way.
unto . . . committed = they were entrusted with. Gr. *pisteuō.* Ap. 150. I. 1. iv. Cp. 1 Thess. 2. 4.
oracles. Gr. *logion.* See Acts 7 38.
God. Ap. 98. I. i. 1.
3 if. Gr. *ei.* Ap. 118. 2. a.
some. Gr. *tines.* Ap. 124. 4.
did not believe. Gr. *apisteō.* See Acts 28. 24.
shall. The question is introduced by *mē* (Ap. 105. II).
unbelief. Gr. *apistia.* Occ. twelve times; first Matt. 13. 58. In Rom., here, 4. 20; 11. 20, 23.
make . . . without effect = nullify. Gr. *katargeō.* See Luke 13. 7.
faith = faithfulness. Gr. *pistis.* Ap. 150. II. 1.
4 God forbid. Lit. Let it not be. Gr. *mē* (Ap. 105. II) *genoito.* This strong asseveration occ. fifteen times. Here, *vv.* 6, 31; 6. 2, 15; 7. 7, 13; 9, 14; 11. 1, 11. Luke 20. 16. 1 Cor. 6. 15. Gal. 2. 17; 3. 21; 6. 14.
true. Gr. *alēthēs.* Ap. 175. 1.
man. Gr. *anthrōpos.* Ap. 123. 1.
liar. Gr. *pseustēs.* In Paul's Epp. only here, 1 Tim. 1. 10. Tit. 1. 12.
written. Quoted from Ps. 51. 4 (Sept.).
justified. Gr. *dikaioō.* Ap. 191. 2. See 2. 13.
in. Gr. *en.* Ap. 104. viii.
sayings. Gr. *logos.* Ap. 121. 10.
when Thou art judged. Lit. in (Gr. *en*) Thy being judged (Gr. *krinō.* Ap. 122. 1).

5 unrighteousness. Gr. *adikia.* Ap. 128. VII. 1. commend = establish, set forth. Gr. *sunistēmi.* righteousness. Gr. *dikaiosunē.* Ap. 191. 3. Cp. 1. 17. what shall we say? Gr. *ti eroumen.* This expression occ. seven times; here, 4. 1; 6. 1; 7. 7; 8. 31; 9. 14, 30. *Is*, &c. See "shall", *v.* 3. taketh = inflicts. Gr. *epipherō.* Occ. Jude 9. vengeance = the wrath. See 1. 18. as. Gr. *kata.* Ap. 104. x. 2. Cp. 6. 19. This is the Fig. *Hypotimēsis.* Ap. 6. **6** world. Ap. 129. 1. Cp. Gen. 18. 25.
7 hath more abounded = abounded, as 5. 15; 15. 13. Gr. *perisseuō.* Lit. overflow. See 2 Cor. 8. 2, &c. through. Gr. *en.* Ap. 104. viii. lie. Gr. *pseusma.* Only here. unto. Gr. *eis.* Ap. 104. vi. glory. Gr. *doxa.* See 1. 23 and John 1. 14. sinner. Gr. *hamartōlos.* Cp. Ap. 128. I. i. ii.
8 not . . . come? = (why) not (say), as we be slanderously reported, and as some affirm that we say, Let us do, &c. Fig. *Epitrechon* (Ap. 6). not. Gr. *mē.* Ap. 105. II. slanderously reported. Gr. *blasphēmeō.* Cp. 2. 24. Acts 13. 45. affirm. Gr. *phēmi.* Only here in Rom. Occ. fifty-eight times, always "say", except here. evil. Lit. the evil things. Gr. *kakos.* Ap. 128. III. 2. that = in order that. Gr. *hina.* good. Lit. the good things. come. Gr. *erchomai.* Ap. 106. I. 7. damnation. Gr. *krima.* Ap. 177. 6. just. Gr. *endikos.* Ap. 191. 1. **9** are . . . *they?* = have we any advantage? or, have we any excuse to put forward? Gr. *proechō.* Only here; may be mid. or pass. voice. No, in no wise = Not (Gr. *ou.* Ap. 105. I) at all (Gr. *pantōs*). before proved = before convicted. Gr. *proaitiaomai.* Only here. Cp. 1. 21.

Jews and °Gentiles, °that they are °all °under °sin;
10 As it is [4]written, "°There is °none °righteous, °no, [9]not one:
11 There is °none that °understandeth, there is °none that °seeketh after [2]God.
12 °They are all °gone out of the way, they are together °become unprofitable; there is [11]none that doeth °good, °no, not one.
13 °Their °throat *is* an °open °sepulchre; with °their °tongues they °have used deceit; °the °poison of °asps *is* [9]under their °lips:
14 °Whose mouth *is* °full of °cursing and °bitterness:
15 °Their feet *are* °swift to °shed blood:
16 °Destruction and °misery *are* 'in their ways:
17 And the way of peace °have they °not °known:
18 There is [9]no fear of [2]God °before their eyes."
19 Now we °know that what things soever the °law saith, it °saith to them who are °under the °law: [8]that °every mouth may be °stopped, and all the [6]world may become °guilty before [2]God.
20 Therefore °by °the deeds of °the law there shall [9]no flesh be [4]justified in His sight: for °by °the law [5]*is* the °knowledge of [9]sin.
21 But °now the [5]righteousness of [2]God °without the law °is manifested, being °witnessed °by °the law and the °prophets;
22 °Even the [5]righteousness of [2]God *which is* [-20]by [3]faith of °Jesus Christ [7]unto all °and upon all them that °believe: for there is °no °difference:
23 For all °have °sinned, and °come short of the [7]glory of [2]God;
24 Being [4]justified °freely °by His °grace °through the °redemption that is [4]in °Christ Jesus:
25 Whom [2]God °hath °set forth °to be a °propitiation [24]through [3]faith [4]in His blood, °to

Gentiles = Greeks. See 2. 9. that they are = to be. all. Emph. under. Gr. *hupo*. Ap. 104. xviii. 2. sin. Gr. *hamartia*. Ap. 128. I. ii. 1. Sin is the root, and "sins" are the fruit.

10 The quotation (10–18) is from several pass. of O.T. All refer to the same subject. Fig. *Gnome* (Ap. 6). *Vv.* 10–12 (general) are from Ecc. 7. 20. Ps. 14. 2, 3; 53. 2, 3 (3, 4); *vv.* 13–18 (particular) are from Ps. 5. 9 (10); 140. 3; 10. 7. Isa. 59. 7, 8. Ps. 36. 1 (2). Verification of these refs., from the standpoint of Paul's argument, throws much light upon the O.T. pass. in which they occur.

There . . . one. Lit. There is not (Gr. *ou*) a righteous (man), not even one.

righteous. Gr. *dikaios*. Ap. 191. 1. Cp. 1. 17.

no, not. Gr. *oude*.

11 none. Gr. *ou*. Ap. 105. I.

understandeth. Gr. *suniēmi*. Occ. twenty-six times. Always "understand", save Mark 6. 52 and 2 Cor. 10. 12. seeketh after. Gr. *ekzēteō*. See Acts 15. 17.

12 In Ps. 14 the Heb. stands as in A.V., but in the Sept. (Alex. MS.) additional matter appears, word for word as in these *vv.* 12–18. This is not found in Ps. 53, a practical repetition of Ps. 14.

They, &c. = All went.

gone . . . way. Gr. *ekklinō*. Only here, 16. 17. 1 Pet. 3. 11.

become unprofitable = are worthless. Gr. *achreioomai*. Only here.

good. Gr. *chrēstotēs*. Ap. 184. III (*a*).

no, not one = there is not as far as (Gr. *heōs*) one.

13 Their. Ps. 5. 9 shows that this refers to the boasters and workers of iniquity of *v.* 5. Cp. 1. 24–32; 2. 17, 23.

throat: i.e. speech; by Fig. *Metonymy*. Ap. 6. Gr. *larunx*. Only here.

open sepulchre = opened sepulchre; lit. a tomb that has been opened, emitting noisomeness.

sepulchre. Gr. *taphos*. Only here, Matt. 23. 27, 29; 27. 61, 64, 66; 28. 1. Applied to any place where dead bodies are deposited. *Mnēmeion*, rendered "sepulchre", is found only in Gospels and Acts 13. 29, and means a monumental tomb. Cp. Matt. 27. 60.

tongues. See Ps. 140. 11.

have used deceit = deceived. Gr. *dolioō*; only here. The kindred verb occ. 2 Cor. 4. 2.

the. Omit. poison. Gr. *ios*. Occ. here and Jas. 3. 8; 5. 3. asps. Rendered "adders" in Ps. 140. 3. Gr. *aspis*. Only here. Cp. Jas. 3. 5, 6, 8. Deut. 32. 33. lips = language. Fig. *Metonymy*. Ap. 6. **14** Whose mouth, &c. Cp. Ps. 10. 7. full. Gr. *gemō*. Cp. Matt. 23. 25, 27. cursing and bitterness = bitter imprecations. Fig. *Hendiadys*. Ap. 6. cursing. Gr. *ara*. Only here. Properly a prayer, but commonly a prayer for evil, an imprecation. bitterness. Gr. *pikria*. See Acts 8. 23. **15** Their feet, &c. See Prov. 1. 16. Isa. 59. 7. swift = sharp. Gr. *oxys*. Occ. only here and seven times in Rev., always "sharp". shed. Gr. *ekcheō*. Only here in Rom. Elsewhere seventeen times, generally "pour out". **16** Destruction. Gr. *suntrimma*. Only here. Lit. a breaking, or bruising. Cp. 16. 20. John 19. 36. misery = distress. Gr. *talaipōria*. Here and Jas. 5. 1. Cp. 7. 24. Jas. 4. 9. **17** have they not known = they knew not. not. Gr. *ou*. Ap. 105. I. known. Gr. *ginōskō*. Ap. 132. I. ii. **18** This is quoted from Ps. 36. 1. before. Gr. *apenanti*. See Acts 3. 16. **19** know. Gr. *oida*. Ap. 132. I. i. law. See 2. 12. saith. Gr. *laleō*. Ap. 121. 7. under. Gr. Ap. 104. viii. every mouth. No partiality for the Jew. stopped = closed. Gr. *phrassō*. Here; 2 Cor. 11. 10. Heb. 11. 33. guilty = under penalty. Gr. *hupodikos*. Only here. **20** by. Gr. *ek*. Ap. 104. vii. the deeds of the law = works of law. Cp. *v.* 27. by. Gr. *dia*. Ap. 104. v. 1. the law = law. See 2. 12. knowledge. Ap. 132. II. ii. **21** now = at this present time. Gr. *nuni*. First of twenty-one occ. without the law = apart from (Gr. *chōris*) law. is manifested. Gr. *phaneroō*. Ap. 106. I. v. Cp. 1. 19. witnessed. Gr. *martureō*. Cp. 10. 2. 2 Tim. 2. 6. by. Gr *hupo*. Ap. 104. xviii. 1. the law and the prophets. An expression for the whole O.T. Cp. Matt. 7. 12. Luke 24. 44. prophets. Ap. 189. **22** Even = And. Jesus Christ. Ap. 98. XI. and upon all. Most texts omit. believe. Ap. 150. I. 1. i. no. Gr. *ou*. difference = distinction. Gr. *diastolē*. Elsewhere, 10. 12. 1 Cor. 14. 7. **23** have. Omit. sinned. Gr. *hamartanō*. Ap. 128. I. i. In the first Adam as the federal head of the old creation. come short. Gr. *hustereō*. Only here in Rom. Occ. sixteen times, always in the sense of failing, or lacking. Cp. Matt. 19. 20 (first occ.). Mark 10. 21. John 2. 3. Heb. 12. 15. **24** freely. Gr. *dōrean*. See John 15. 25. by. Dative case. No prep. grace. Gr. *charis*. Ap. 184. I. 1. Cp. *v.* 28; 5. 1, 9. through. Gr. *dia*. Ap. 104. v. 1. redemption. Gr. *apolutrōsis*. Occ. ten times. Here; 8. 23. Luke 21. 28. 1 Cor. 1. 30. Eph. 1. 7, 14; 4. 30. Col. 1. 14. Heb. 9. 15; 11. 35. Christ Jesus. Ap. 98. XII. **25** hath. Omit. set forth = foreordained (marg.). Gr. *protithēmi*. See 1. 13. to be = as. propitiation. Gr. *hilastērion*. Only here and Heb. 9. 5. The word comes to us from the Sept. In Ex. 25. 17 *kapporeth* (cover) is rendered *hilastērion epithema*, propitiatory cover, the cover of the ark on which the blood was sprinkled as the means of propitiation. to, &c. = for (Gr. *eis*. Ap. 104. vi) a declaration of (Gr. *endeixis*. Occ. also, *v.* 26. 2 Cor. 8. 24. Phil. 1. 28).

declare His [5]righteousness °for the °remission of °sins that are °past, [7]through the °forbearance of [2]God;
26 °To [25]declare, *I say*, °at this [2]time His [5]righteousness: °that He might be °just, and the [4]justifier of him °which believeth in °Jesus.

K[3] 27 Where *is* °boasting then? It is °excluded. -[20]By °what [19]law? of °works? °Nay: but -[20]by °the [19]law of faith.
28 Therefore we °conclude that a [4]man is [4]justified by [3]faith [21]without the [20]deeds of °the law.
29 °*Is He* the [2]God of the Jews only? *is He* °not °also of the °Gentiles? Yes, of the °Gentiles also:
30 °Seeing °*it is* one [2]God, °Which shall [4]justify the circumcision [20]-by faith, and uncircumcision [24]through [3]faith.
31 Do we then °make void the [19]law [24]through [3]faith? [4]God forbid: °yea, we establish the [19]law.

J[4] L **4** °What shall we say then that Abraham our °father, °as pertaining to °the flesh, hath found?
2 For °if Abraham were °justified °by works, he hath *whereof* to °glory; but °not °before °God.
3 For what saith °the Scripture? °"**Abraham °believed [2]God, and it was °counted °unto him °for °righteousness.**"

M g 4 Now to him that worketh, is the reward [2]not °reckoned °of °grace, but °of °debt.
5 But to him that worketh °not, but °believeth °on Him that [2]justifieth the °ungodly, his °faith is [3]counted [3]for [3]righteousness.

h 6 Even as David also °describeth the °blessedness of the °man, [3]unto whom [2]God °imputeth [3]righteousness °without works,
7 *Saying*, "°**Blessed *are* they whose °iniquities are °forgiven, and whose °sins are °covered.**
8 [7]**Blessed *is* the °man to whom the °LORD will °not [6]impute [7]sin.**"
9 °*Cometh* this [6]blessedness then °upon the circumcision *only*, or °upon the uncircumcision also? for we say that [5]faith was [4]reckoned to Abraham [3]for [3]righteousness.
10 How was it then [4]reckoned? when he was °in circumcision, or °in uncircumcision? [2]Not °in circumcision, but °in uncircumcision.
11 And he received the °sign of circumcision, a seal of the [3]righteousness of the [5]faith which *he had yet* °being uncircumcised: °that he

for = by reason of. Gr. *dia*. Ap. 104. v. 2.
remission. Lit. the passing over. Gr. *paresis*. Only here.
sins. Gr. *hamartēma*. Ap. 128. I. ii. 2.
past. Gr. *proginomai*. Only here. Cp. Acts 17. 30.
forbearance. Gr. *anochē*. See 2. 4.
26 To. Gr. *pros*. Ap. 104. xv. 3.
at this time = in (Gr. *en*) the present season (Ap. 195).
that, &c. = to (Gr. *eis*) His being.
just. Same as "righteous", *v.* 10.
which believeth, &c. Lit. the one out of (Ap. 104. vii) faith of Jesus; i. e. on the principle of faith in Jesus. Cp. 1. 17.
Jesus. Ap. 98. X.
27 boasting. I. e. of the Jew; 2. 17-23. Gr. *kauchēsis*, which means the act of boasting, while *kauchēma* (4. 2) refers to the subject of the boast.
excluded. Gr. *ekkleiō*. Only here and Gal. 4. 17.
what. Lit. what manner of. Cp. 1 Pet. 1. 11.
works. Same as "deeds", v. 20.
Nay. Gr. *ouchi*. Ap. 105. I. (a). **the** = **a.**
28 conclude = reckon. Gr. *logizomai*. See 2. 3.
the. Omit.
29 *Is* . . . **only?** Read, "What, is He, &c."? The question opens with the Gr. conjunction *ē*, translated "what" in 1 Cor. 6. 16. 19; 14. 36.
not. Same as "nay", *v.* 27.
also of the Gentiles = of Gentiles also.
Gentiles. See 1. 5.
30 Seeing = Since. Gr. *epeiper*. Only here.
it is **one God** = God is One, i. e. for both Jew and Gentile.
Which shall = Who will.
31 make void. Gr. *katargēo*, as *v.* 3.
Yea = Nay. Gr. *alla*.

4. 1-22 (J[4], p. 1666). **THE CASE OF ABRAHAM.** (*Introversion and Alternation.*)

J[4] | L | 1-3. Abraham's faith reckoned for righteousness.
M | g | 4, 5. Not by works, but according to grace.
h | 6-12. Blessing to all who have like faith.
M | *g* | 13-16-. Not through law, but according to grace.
h | -16-17. Blessing to all who have like faith.
L | 18-22. Abraham's faith reckoned for righteousness.

4. 1 What, &c. See 3. 5. Forcible form of Fig. *Erotēsis* (Ap. 6). Resuming from 3. 21.
father = forefather, as the texts read. Fig. *Synecdoche* of Species, Ap. 6.
as pertaining to. Gr. *kata*. Ap. 104. x. 2.
the flesh. All the Jews claimed Abraham as their father. See 9. 5. Luke 1. 73. John 8. 39 (cp. *v.* 56). Acts 7. 2.
2 if. Ap. 118. 2. a.
justified. Ap. 191. 2.
by. Gr. *ek*. Ap. 104. vii.
glory. Gr. *kauchēma*. See 3. 27 and 2 Cor. 9. 3.
not. Ap. 105. I.
before. Gr. *pros*. Ap. 104. xv. 3.
God. Ap. 98. I. i. 1.
3 the Scripture. Gen. 15. 6. **Abraham.** Read, "Now Abraham." **believed.** Ap. 150. I. 1. ii. **counted** = reckoned, imputed. Gr. *logizomai*. See 2. 3 (Paul quotes the Sept.). **unto** = to. **for.** Ap. 104. vi. **righteousness.** Ap. 191. 3. **4 reckoned.** Same as "counted", *v.* 3. **of.** Gr. *kata*. Ap. 104. x. 2. **grace.** Ap. 184. I. 1. **debt.** Gr. *opheilēma*. Only here and Matt. 6. 12. **5 not.** Ap. 105. II. **believeth.** Ap. 150. I. 1. v. (iii). 2. **on.** Ap. 104. ix. 3. **ungodly** = impious. Gr. *asebēs*. Here, 5. 6. 1 Tim. 1. 9. 1 Pet. 4. 18. 2 Pet. 2. 5; 3. 7. Jude 4, 15. Cp. Ap. 128. IV. **faith.** Ap. 150. II. 1. **6 describeth** = says of. **blessedness.** Gr. *makarismos*. Here, *v.* 9. Gal. 4. 15. **man.** Ap. 123. 1. **imputeth.** Same as "count", *v.* 3. **without** = apart from. See 3. 21. **7 Blessed.** Ap. 63. vi. **iniquities.** Ap. 128. III. 4. **forgiven.** Ap. 174. 12. **sins.** Ap. 128. I. ii. 1. **covered** = covered over. Gr. *epikaluptō*. Only here. **8 man.** Ap. 123. 2. **LORD.** Ap. 98. VI. i. *β*. 1. B. a. **not.** Ap. 105. III. Quoted from Ps. 32. 1, 2. Ap. 107. II. 3. C. **9** *Cometh*, &c. = This blessing, then, is it? **upon.** Gr. *epi*. Ap. 104. ix. 3. **10 in.** Gr. *en*. Ap. 104. viii. **11 sign.** Ap. 176. 3. **being uncircumcised** = in (Gr. *en*) uncircumcision. **that,** &c. = unto (Ap. 104. vi) his being.

might be the father of all °them that [5]believe, °though they be not circumcised; °that [3]righteousness might be [6]imputed [3]unto them °also:
12 And the father of circumcision to them who are [2]not °of the circumcision only, but who also °walk in the °steps of that [5]faith of our father Abraham, *which he had* [11]being *yet* uncircumcised.

M g 13 °For the promise, that he should be the °heir of the °world, *was* [2]not to Abraham, or to his seed, °through the law, but °through the [3]righteousness of [5]faith.
14 For [2]if they which are [12]of °the law *be* heirs, [5]faith °is made void, and the promise °made of none effect:
15 Because the law °worketh wrath: °for where °no law is, *there is* °no °transgression.
16 °Therefore *it is* °of [5]faith, °that *it might be* °by [4]grace;

h °to the end the promise °might be °sure to °all the seed; [2]not to that only which is [12]of the law, but to that also which is °of the [5]faith of Abraham, who is the father of us all,
17 (As it is °written, "**I have °made thee a father of many nations**") before Him Whom he °believed, *even* [2]God, Who °quickeneth °the dead, and °calleth those things which be [5]not, as though they were.

L 18 Who °against hope °believed in hope, [11]that he might become °the father of many °nations, °according to that which was spoken, °"**So shall thy seed be.**"
19 And °being [5]not weak in [5]faith, he °considered °not his own body °now °dead, °when he was about °an hundred years old, °neither yet the °deadness of Sarah's womb:
20 He °staggered [2]not °at the promise of [2]God °through unbelief; but °was strong in [5]faith, giving °glory to [2]God;
21 And being °fully persuaded that, what He had promised, He was able °also to perform.
22 °And therefore **it was [6]imputed to him [3]for [3]righteousness.**

K[4] j 23 Now it was [2]not written °for his sake alone, that it was [6]imputed to him;
24 But °for us also, to whom it °shall be [6]imputed, °if we [3]believe [5]on Him That °raised up °Jesus our °Lord °from °the dead,
25 Who was °delivered [24]for our °offences, and was [24]raised °again [24]for our °justification.

them, &c. Lit. of all the believing (ones). Ap. 150. I. 1. i.
though, &c. = through (Ap. 104. v. 1) uncircumcision.
also. Omit.
12 of. Ap. 104. vii.
walk. Gr. *stoicheō.* See Acts 21. 24.
steps. Gr. *ichnos.* Only here, 2 Cor. 12. 18. 1 Pet. 2. 21.
13 For, &c. The Greek reads, "For not through law was the promise." Cp. Gal. 3. 18.
heir. Cp. Gal. 3. 29 and Heb. 11. 8–10.
world. Ap. 129. 1.
through. Ap. 104. v. 1.
14 the. Omit.
is made void = Lit. has been emptied. Gr. *kenoō.* Elsewhere, 1 Cor. 1. 17; 9. 15. 2 Cor. 9. 3. Phil. 2. 7.
made of none effect. Gr. *katargeō.* See 3. 3.
15 worketh. See 1. 27.
for. The texts read "but".
no = not. Ap. 105. I.
no = neither. Gr. *oude.*
transgression. See 2. 23.
16 Therefore = On account of (Ap. 104. v. 2) this.
of faith. See 1. 17.
that = in order that. Gr. *hina.*
by. Gr. *kata.* Ap. 104. x. 2.
to the end. Gr. *eis.* Ap. 104. vi.
might = may.
sure. Gr. *bebaios.* Here, 2 Cor. 1. 7. Heb. 2. 2; 3. 6, 14; 6. 19; 9. 17. 2 Pet. 1. 10, 19.
all the seed. To every child of faithful Abraham, Jew and Gentile alike.
of the faith. See 1. 17.
17 written. Gen. 17. 5.
made = set, appointed. Gr. *tithēmi.*
believed. Ap. 150. I. 1. vi.
quickeneth = maketh alive. Gr. *zōopoieō.* Here, 8. 11. John 5. 21; 6. 63. 1 Cor. 15. 22, 36, 45. 2 Cor. 3. 6. Gal. 3. 21. 1 Tim. 6. 13. 1 Pet. 3. 18.
the dead. Ap. 139. 1.
calleth, &c. Primarily of Isaac. Cp. Gen. 15.
18 against. Ap. 104. xii. 3.
believed in. Ap. 150. I. 1. v. (iii). 1.
the. Omit.
nations. Gr. *ethnos.* See 1. 5.
according to. Gr. *kata.* Ap. 104. x. 2.
So, &c. Quoted from Gen. 15. 5.
19 being, &c. Fig. *Tapeinosis.* Ap. 6. See this Fig. in 5. 6 also.
considered. Ap. 133. II. 4.
not. The texts omit.
now = already.
dead. Gr. *nekroō.* See Col. 3. 5. Heb. 11. 12.
when he was = he being. Gr. *huparchō.* See Luke 9. 48.
an hundred years old. Gr. *hekatontaetēs.* Only here.
neither yet = and.
deadness. Gr. *nekrōsis.* Only here and 2 Cor. 4. 10.

20 staggered. Gr. *diakrinō.* Ap. 122. 4. Cp. Matt. 21. 21. **at.** Ap. 104. vi. **through** = by. **was strong.** Gr. *endunamoō.* See Acts 9. 22. **glory.** See 1. 23 and John 1. 14. **21 fully persuaded.** Gr. *plērophoreō.* Occ. 14 5. Luke 1. 1. 2 Tim. 4. 5, 17. **also**, &c. = to perform also. **22 And therefore** = Wherefore also.

4. 23—5. 11 (K[4], p. 1666). GENERAL APPLICATION. (*Introversion.*)

K[4] | j | 4. 23–25. Atonement made.
k | 5. 1, 2. Result: peace with God.
l | 5. 3–5. Not only so; glory also in tribulation.
m | 5. 6–8. Reason: the love of God in Christ.
l | 5. 9, 10. Much more then; saved from wrath by His life.
k | 11–. Result: joy in God.
j | –11. Atonement received.

23 for his sake = on account of (Ap. 104. v. 2) him. **24 for us** = on account of (Ap. 104. v. 2) us. **shall** = is about to. **if we believe** = to (us) believing. Ap. 150. I. 1. v. (iii). 2. **raised.** Ap. 178 I. 4. First of ten occ. in Rom. Here; *v.* 25; 6. 4, 9; 7. 4; 8. 11, 11, 34; 10. 9; 13. 11. **Jesus.** Ap. 98. X. **Lord.** Ap. 98. VI. i. *β.* 2. A. **from.** Ap. 104. vii. **the dead.** Ap. 139. 3. **25 delivered.** See John 19. 30. **offences.** Ap. 128. I. ii. 3. **again.** Omit. **justification** = justifying. Ap. 191. 5.

k **5** Therefore being °justified °by °faith, °we have peace °with °God °through our °Lord °Jesus Christ:
2 °By Whom °also we °have °access °by [1]faith °into this °grace °wherein we stand, and °rejoice °in hope of the °glory of [1]God.

l 3 And °not only *so*, but we °glory °in °tribulations also: °knowing that °tribulation °worketh patience;
4 And patience, °experience; and °experience, °hope:
5 And [2]hope °maketh [3]not ashamed; because the °love of [1]God °is shed abroad [3]in our hearts [2-]by the °Holy Ghost which °is given °unto us.

m 6 For when we were yet °without strength, °in °due time °Christ died °for the °ungodly.
7 For °scarcely [6]for a °righteous man will °one die: °yet °peradventure [6]for a good man °some would even °dare to die.
8 But [1]God °commendeth His [5]love °toward us, °in that, while we were yet °sinners, [6]Christ died [6]for us.

l 9 Much more then, being now [1]justified °by His °blood, we shall be °saved °from °wrath [1]through Him.
10 For °if, when we were °enemies, we were °reconciled to [1]God [2-]by the death of His °Son, much more, being reconciled, we shall be saved [9]by His °life.

k 11 And [3]not only *so*, but we also °joy [3]in [1]God [1]through our [1]Lord [1]Jesus Christ,

j [2-]by Whom we have now received the °atonement.

A² N P n 12 °Wherefore, °as [2-]by one °man °sin entered

5. 1 justified. See 2. 13. Ap. 191. 2.
by. Ap. 104. vii.
faith. Ap. 150. II. 1., i. e. on faith-principle. See 1. 17.
we have peace. The R.V. "let us have peace" is not warranted. The apostle's teaching is plain. Having been justified, *therefore* we have peace with God.
with. Ap. 104. xv. 3.
God. Ap. 98. I. i. 1.
through. Ap. 104. v. 1.
Lord. Ap. 98. VI. i. *β*. 2. A.
Jesus Christ. Ap. 98. XI.
2 By. Ap. 104. v. 1.
also. Read after "access".
have = have had, have obtained.
access. Lit. the introduction. Gr. *prosagōgē*. Only here and Eph. 2. 18; 3. 12.
by. Dat. No prep.
into. Ap. 104. vi.
grace. See 1. 5.
wherein = in (Gr. *en*) which.
rejoice. Same as "boast", 2. 17.
in. Ap. 104. ix. 2.
glory. See 1. 23 and 4. 20.
3 not. Ap. 105. I.
glory . . . also = rejoice (as *v.* 2) also in &c.
in. Ap. 104. viii.
tribulations = the afflictions. Gr. *thlipsis*. See Acts 7. 10.
knowing. Ap. 132. I. i.
worketh. See 1. 27.
4 experience. Gr. *dokimē*. Here; 2 Cor. 2. 9; 8. 2; 9. 13; 13. 3. Phil. 2. 22.
hope. Cp. Tit. 2. 13. See 4. 18.
5 maketh . . . ashamed = causeth shame. Gr. *kataischunō*. Here, 9. 33; 10. 11. Luke 13. 17. 1 Cor. 1. 27; 11. 4, 5, 22. 2 Cor. 7. 14; 9. 4. 1 Pet. 2. 6; 3. 16.
love. Ap. 135. II. 1.
is shed abroad. Gr. *ekchunō*. See Acts 1. 18; 10. 45.
Holy Ghost. Ap. 101. II. 14.
is = was. unto = to.
6 without strength. Gr. *asthenēs*.
in. Ap. 104. x. 2. due time = season. Cp. Gal. 4. 4. Christ. Ap. 98. IX. for. Ap. 104. xvii. 1.
ungodly. See 4. 5. **7** scarcely. Gr. *molis*. See Acts 14. 18. righteous. Ap. 191. 1. one. Ap. 123. 3. yet = for. peradventure. Gr. *tacha*. Only here and Philem. 15. some = one. See above. dare = venture. **8** commendeth. See 3. 5. In this verse the subject of the sentence comes last, and reads "commendeth His own love toward us—God", giving the Fig. *Hyperbaton* (Ap. 6), for emphasis.
toward. Gr. *eis*. Ap. 104. vi. in that = because. sinners. Gr. *hamartōlos*. Cp. Ap. 128. I. i, ii.
9 by. Gr. *en*. blood. Cp. *v.* 1 and 3. 24. saved. First of eight occ. in Romans. from. Gr. *apo*. Ap. 104. iv. wrath. See 1. 18. 1 Thess. 1. 10. **10** if. Gr. *ei*. Ap. 118. 2. a. enemies. Note the fig. *Catabasis*, Ap. 6; without strength, sinners, enemies *vv.* 6, 8, 10. reconciled. Gr. *katallassō*, a more intensive word than *allassō* (1. 23). Elsewhere, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20. Son. Ap. 108. iii. Cp. 6. 10. Gal. 2. 19, 20. life. Ap. 170. 1. **11** joy = rejoice (*v.* 2). atonement = reconciliation, restoration to favour. Gr. *katallagē*. Here, 11. 15. 2 Cor. 5. 18, 19.

5. 12—8. 39 (A², p. 1663). SIN: THE OLD NATURE ITSELF. (*Introversion.*)

A² | N | 5. 12–21. Condemnation to death of the first man; through the sin (*to paraptōma*) of one man: but, a justifying unto life through the righteous act (*to dikaiōma*) of one man, the Second Man.
O | 6. 1—7. 6. We are not in sin, because we died with Christ.
O | 7. 7–25. Sin is in us, though we have risen with Christ.
N | 8. 1–39. No condemnation for the new man, to those who are alive unto God in Christ Jesus, and in whom is *pneuma Christou*, the new nature; because of condemnation of sin in the flesh (in Christ, the Second Man).

5. 12–21 (N, above). CONDEMNATION OF THE FIRST MAN. (*Introversion and Extended Alternation.*)

N | P | n | 5. 12. By one man's sin—death.
o | 5. 13. Sin not imputed where no law.
p | 5. 14–. The reign of death.
q | 5. –14. The type, Adam.
Q | 5. 15. Not as by one sin, so the gracious gift.
Q | 5. 16, 17. Not as by one man, so the gracious gift.
P | *n* | 5. 18, 19. By One Man's righteous act many made righteous.
o | 5. 20. Sin imputed when law came.
p | 5. 21–. The reign of sin and death.
q | 5. –21. The Antitype, Jesus Christ our Lord.

12 Wherefore = On account of (Ap. 104. v. 2) this. Having described the fruits of sin, the apostle now goes on to deal with the root. as = just as. man. Ap. 123. 1. Cp. 1 Cor. 15. 21. sin. Ap. 128. I. ii. 1.

[2]into the °world, and °death [2-]by °sin; and so death °passed °upon all °men, °for that all °have °sinned:

o 13 (For until the law [12]sin was [3]in the [12]world: but [12]sin is [3]not °imputed °when there is °no law.

p 14 Nevertheless death reigned [9]from Adam °to °Moses, even °over them that had °not [12]sinned °after the °similitude of Adam's °transgression,

q who is °the °figure of °Him That was to come.

Q 15 But [3]not as the °offence, so also *is* the °free gift. For [10]if °through the °offence of °one °many °be dead, much more the [2]grace of [1]God, and the °gift [9]by [2]grace, *which is* °by °one [12]man, [1]Jesus Christ, °hath °abounded °unto °many.

Q 16 °And [3]not as *it was* [2-]by one that [12]sinned, *so is* the °gift: for the °judgment *was* [1]by one °to °condemnation, but the [15]free gift *is* °of many [15]offences [15]unto °justification.

17 °For [10]if °by one man's [15]offence death reigned [2-]by one; much more they which receive °abundance of [2]grace and of the [15]gift of °righteousness shall reign [3]in [10]life [2-]by One, [1]Jesus Christ.)

P n 18 °Therefore as [2-]by the [15]offence of one *judgment came* [12]upon all [12]men [16]to [16]condemnation; even so [2-]by the °righteousness of One *the free gift came* [12]upon all [12]men [15]unto °justification °of [10]life.

19 For as [2-]by [12]one [12]man's °disobedience °many were °made [8]sinners, °so [2-]by the °obedience of [12]One shall °many be °made [7]righteous.

o 20 Moreover the law °entered, °that the [15]offence might °abound. But where [12]sin °abounded, [2]grace °did much more abound:

p 21 [20]That as [12]sin °hath reigned °unto death,

q °even [19]so might [2]grace reign [1]through [17]righteousness [15]unto °eternal [10]life [2-]by [1]Jesus Christ our [1]Lord.

O R r **6** °What shall we say then? Shall we °continue in °sin, °that °grace may °abound?

world. Ap. 129. 1.
death, &c. = by means of sin, death.
passed = passed through.
upon = unto. Ap. 104. vi.
for that = because. Gr. *eph'* (Ap. 104. ix. 2) *hō*.
have. Omit.
sinned. I. e. in Adam, as representative. See 3. 23, Ap. 128. I. i.
13 imputed. Not the same word as in 4. 6, &c. Gr. *ellogeō*. Only here and Philem. 18.
when, &c. = there not (Gr. *mē*) being law.
no. Ap. 105. II.
14 to = until. Gr. *mechri*.
Moses. Occ. twenty-two times in the Epistles. Cp. Matt. 8. 4.
over. Ap. 104. ix. 3.
not. Ap. 105. II.
after. Ap. 104. ix. 2.
similitude = likeness. See 1. 23.
transgression. Gr. *parabasis*. See 2. 23.
the = a.
figure. Gr. *tupos*. See John 20. 25.
Him . . . come = The Coming One. A well-known Hebraism for the Messiah. See Matt. 11. 3. Adam was a type (Ap. 6) as the federal head of a new-created race.
15 offence. Ap. 128. I. ii. 3. See 4. 25.
free gift. Ap. 184. I. 2.
through = by. Dative. No prep.
one, many = the one, the many.
be dead = died.
gift. Gr. *dōrea*. See John 4. 10.
by = of. Gen. case.
hath. Omit.
abounded. See 3. 7.
unto. Gr. *eis*. Ap. 104. vi.
16 And not, &c. Read, And not as by means of one having sinned is the free gift; for the judgment indeed of one (was) unto condemnation; but the free gift is of (or resulted from) many transgressions unto justification.
gift. Gr. *dōrēma*. Not the same word as *v.* 15. Occ. only here and Jas. 1. 17.
judgment. Gr. *krima*. Ap. 177. 6.
to. Ap. 104. vi.
condemnation. Gr. *katakrima*. Only here, *v.* 18; 8. 1. Cp. Ap. 122. 7; 177. 6.
of. Ap. 104. vii.
justification. Gr. *dikaiōma*, a righteous acquittal. Ap. 191. 4.
17 For . . . one = For if by the trespass of the one, death reigned through the one.
by. Dative. No prep.
abundance = the abundance. Gr. *perisseia*. Here, 2 Cor. 8. 2; 10. 15. Jas. 1. 21.
righteousness. See 1. 17.
18 Therefore, &c. = So then as by means of one (act of) transgression (sentence came) upon all men unto condemnation, even so by means of one righteous act also (the free gift came) upon all men to justification of life.
righteousness of one = one righteous act. Gr. *dikaiōma*. Ap. 191. 4, as *v.* 16. Add "also".
justification. Gr. *dikaiōsis*. Ap. 191. 5.
of = issuing in. Ap. 17. 5.
19 disobedience. Ap. 128. V. 2.
many = the many.
made = constituted.
so = so also.
obedience. The obedience unto death of Phil. 2. 8. This was the one righteous act of *v.* 18.
20 entered. Lit. came in beside. Gr. *pareiserchomai*. Only here and Gal. 2. 4.
that = in order that. Gr. *hina*.
abound = multiply. Gr. *pleonazō*. Here, 6. 1. 2 Cor. 4. 15; 8. 15. Phil. 4. 17. 1 Thess. 3. 12. 2 Thess. 1. 3. 2 Pet. 1. 8.
did much more abound = superabounded. Gr. *huperperisseuō*. Only here and 2 Cor. 7. 4.
21 hath. Omit.
unto. Ap. 104. viii.
even so, &c. = so might grace also.
eternal. Ap. 151. II. B. i.

6. 1—7. 6 (O, p. 1671). WE ARE NOT IN SIN BECAUSE WE DIED WITH CHRIST. (*Introversion.*)

O | R | 6. 1-11. Identification with Christ in death and life.
S | 6. 12-14. Sin no longer has dominion, because we are dead to the law.
T | 6. 15-19. The old, and the new, master and servant.
S | 6. 20-23. Sin no longer has dominion, because we are alive in Christ.
R | 7. 1-6. Identification with Christ in life and death.

6. 1-11 (R, above). IDENTIFICATION WITH CHRIST IN DEATH AND LIFE. (*Introversion.*)

R | r | 6. 1-3. Death to SIN cannot entail life in SINS.
s | 6. 4-7. By identification with Christ in His death and *life*, there cannot be continuance in SIN.
s | 6. 8-10. By identification with Christ in His death and *life*. there must be life with God.
r | 6. 11. Death to SIN entails life with God.

6. 1 What, &c. See 3. 5.
continue. Gr. *epimenō*. See Acts 10. 48.
sin. Ap. 128. I. ii. 1.
that = in order that. Gr. *hina*.
grace. Ap. 184. I. 1.
abound. See 5. 20.

2 °God forbid. How shall we, that °are dead to [1]sin, live any longer °therein?
3 °Know ye not, that so many of us as were °baptized °into °Jesus Christ were °baptized °into His death?

s 4 Therefore we °are °buried with Him °by °baptism [3]into death: [1]that like as °Christ was [3]raised up °from the °dead °by the °glory of the °Father, even so we also should walk °in °newness of °life.
5 For °if we have °been °planted together °in the °likeness of His death, °we shall be °also *in the likeness* of *His* °resurrection:
6 °Knowing this, that our °old °man is °crucified with *Him*, [1]that °the body of [1]sin might be °destroyed, that °henceforth we should not °serve [1]sin.
7 For he that °is dead °is freed °from [1]sin.

s 8 Now [5]if °we be dead °with [4]Christ, we °believe that we shall °also °live with Him:
9 °Knowing that [4]Christ °being [4]raised [4]from the [4]dead dieth °no more; death °hath °no more dominion over Him.
10 For °in that He died, He died °unto [1]sin °once: but in that He liveth, He liveth °unto °God.

r 11 Likewise °reckon ye °also yourselves to be [4]dead indeed [10]unto °sin, but alive [10]unto [10]God °through [3]Jesus Christ °our Lord.

S t 12 Let °not [1]sin therefore reign [4]in your °mortal body, °that ye should obey it [4]in the lusts thereof.

u 13 °Neither °yield ye your members *as* °instruments of °unrighteousness [10]unto [1]sin:

u but °yield yourselves [10]unto [10]God, as those that are [11]alive [4]from the [4]dead, and your members *as* °instruments of °righteousness [10]unto [10]God.

t 14 For [1]sin shall °not [9]have dominion over you: for ye are °not °under °the law, but °under [1]grace.

T v 15 What then? °shall we °sin, because we are [14]not [14]under the law, but [14]under [1]grace? [2]God forbid.

2 God forbid. See 3. 4.
are dead = died.
therein = in (Ap. 104. viii) it.
3 Know ye not. Lit. Are ye ignorant. Gr. *agnoeō*. See 2. 4.
baptized. Ap. 115. I. iv.
into. Ap. 104. vi.
Jesus Christ = Christ Jesus. Ap. 98. XII. Cp. Matt. 20. 20-22.
4 are = were.
buried with. Gr. *sunthaptō*. Only here and Col. 2. 12.
by. Ap. 104. v. i.
baptism. Ap. 115. II. i. 1.
Christ. Ap. 98. IX.
raised up. Ap. 178. I. 4.
from. Ap. 104. vii.
dead. Ap. 139. 3.
glory. I. e. glorious power.
Father. Ap. 98. III.
in. Ap. 104. viii.
newness. Gr. *kainotēs*. Only here and 7. 6.
life. Ap. 170. 1.
5 if. Ap. 118. 2. a.
been = become.
planted together. I. e. with Him. Gr. *sumphutos*. Only here. Cp. John 12. 24. 1 Cor. 15. 36.
in. Dative case.
likeness. See 1. 23.
we . . . resurrection = yea, we shall be (in the likeness) of His resurrection also.
resurrection. Ap. 178. II. 1.
6 Knowing. Ap. 132. I. ii.
old man. The old Adam nature. Here, Eph. 4. 22. Col. 3. 9.
man. Ap. 123. 1.
crucified with. See John 19. 32.
the body of sin = the old nature which is the slave of sin. Cp. Col. 2. 11, 12.
destroyed = annulled. Gr. *katargeō*. See 3. 3 and Luke 13. 7.
henceforth. Gr. *mēketi*.
serve. Ap. 190. III. 2.
7 is dead = died (i. e. with Christ).
is freed = has been justified, cleared from the claims of sin. Ap. 191. 2.
from. Ap. 104. iv.
8 we be dead with = we died together with (Gr. *sun*. Ap. 104. xvi).
believe. Ap. 150. I. 1. iii.
also live with = live also with. Gr. *suzaō*; only here, 2 Cor. 7. 3. 2 Tim. 2. 11.
9 Knowing. Ap. 132. I. i.
being = having been.
no more. Gr. *ouketi*.
hath . . . dominion. Lit. "lords it over". Gr. *kurieuō*. Here, *v.* 14; 7. 1; 14. 9. Luke 22. 25. 2 Cor. 1. 24. 1 Tim. 6. 15. **10 in that He died** = (the death) He died. **unto** = to. Dat. case. **once** = once for all. Gr. *ephapax*. Only here, 1 Cor. 15. 6. Heb. 7. 27; 9. 12; 10. 10. **God.** Ap. 98. I. i. 1. **11 reckon.** See 4. 4. **also yourselves** = yourselves also. **through** = in. Ap. 104. viii. **our Lord.** The texts omit.

6. 12-14 (S, p. 1672). SIN (THE OLD MAN) NO LONGER HAS DOMINION. (*Introversion.*)

S | t | 12. Sin not to reign in the mortal body. (Dehortation.)
  | u | 13-. The members, therefore, not to be surrendered as instruments of unrighteousness. (Negative.)
  | *u* | -13. The members to be surrendered to God as instruments of righteousness. (Positive.)
  | *t* | 14. Sin not to lord it, because we are no longer under law but grace. (Reason for Dehortation in *v.* 12.)

12 not. Ap. 105. II. **mortal** = subject to death. Gr. *thnētos*. Here, 8. 11. 1 Cor. 15. 53, 54. 2 Cor. 4. 11; 5. 4. **that ye should obey** = for (Ap. 104. vi) obeying. The texts omit "it in" and read "obey its desires". **13 Neither.** Gr. *mēde*. **yield** = present. **instruments** = weapons. Gr. *hoplon*. Here, 13. 12. John 18. 3. 2 Cor. 6. 7; 10. 4. **unrighteousness.** Ap. 128. VII. 1. **righteousness.** Ap. 191. 3. **14 not.** Ap. 105. I. **under.** Ap. 104. xviii. 2. **the.** Omit.

6. 15-19 (T, p. 1672). THE OLD AND THE NEW MASTER. (*Introversion.*)

| v | 15, 16. Acts of obedience indicate the master served.
  | w | 17. Change in acts of obedience.
  | *w* | 18. Change in commands of new master.
  | *v* | 19. The master served indicates the nature of obedience rendered.

15 shall we = are we to. **sin.** Cp. 2. 12. Ap. 128. I. i.

16 [9]Know ye [14]not, that to whom ye [13]yield yourselves °servants °to obey, °his °servants ye are to whom ye obey: °whether of [1]sin °unto death, or of obedience °unto [13]righteousness?

w 17 °But [10]God be thanked, that ye °were the [16]servants of [1]sin, but ye have obeyed [4]from the heart that °form of °doctrine °which was delivered you.

w 18 °Being then made free [7]from [1]sin, ye °became the servants of [13]righteousness.

r 19 I speak °after the manner of men °because of the °infirmity of your °flesh: for as ye have [13]yielded your members °servants to °uncleanness and to °iniquity °unto °iniquity; even so now [13]yield your members °servants to [13]righteousness °unto °holiness.

S U x 20 For when ye were the [16]servants of [1]sin,

y ye were free °from [13]righteousness.

V z 21 What °fruit had ye then in those things °whereof ye are now ashamed?

a for the °end of those things *is* °death.

U y 22 But now [18]being made free [7]from [1]sin,

x and [18]become servants to [10]God,

V z ye have your fruit [16]unto holiness,

a and the [21]end °everlasting [4]life.

23 For the °wages of [1]sin *is* [21]death; but the °gift of God *is* °eternal [4]life [11]through °Jesus Christ [11]our Lord.

R b **7** °Know ye not, brethren, (for I °speak to them that °know °the °law,) how that the °law hath °dominion over °a °man °as long as he liveth?

c d 2 For the woman °which hath an husband is bound by [1]the law to *her* °husband °so long as he liveth; but °if the °husband °be dead, she is °loosed °from the law of °*her* °husband.

e 3 So then °if, while [2]*her* [2]husband liveth, she °be married to °another °man, she shall °be called an adulteress: but [2]if her [2]husband [2]be dead, she is free [2]from °that law; so that she is °no adulteress, though she °be married to °another °man.

16 servants. Ap. 190. I. 2.
to obey = for (Ap. 104. vi) obedience.
his . . . obey = ye are servants to him whom ye obey.
whether. Gr. *ētoi.* An emphatic word. Only here.
unto. Ap. 104. vi.
17 But . . . thanked = But thanks (Gr. *charis.* Ap. 184. I. 1) to God. Cp. 1 Cor. 15. 57.
were. But that service is past.
form. Gr. *tupos.* See 5. 14.
doctrine = teaching. Gr. *didachē.* Only here and 16. 17 in Rom.
which . . . you = unto (Ap. 104. vi) which ye were delivered. See John 19. 30.
18 Being . . . free = Having, then, been set free. Gr. *eleutheroō.* Only here, *v.* 22; 8. 2, 21. John 8. 32, 36. Gal. 5. 1.
became the servants = were made bond-servants or enslaved. Ap. 190. III. 3.
19 after the manner, &c. Gr. *anthrōpinos.* Here, 1 Cor. 2. 4, 13; 4. 3; 10. 13. Jas. 3. 7. 1 Pet. 2. 13. Cp. 3. 5.
because of. Ap. 104. v. 2.
infirmity. Gr. *astheneia.* See John 11. 4.
flesh. See 1. 3.
servants. Gr. *doulon.* Only here. See Ap. 190. I. 2.
uncleanness. Gr. *akatharsia.* See 1. 24.
iniquity. Ap. 128. III. 4.
unto. Gr. *eis.* Ap. 104. vi. I. e. to work.
holiness. Gr. *hagiasmos.* Only here, *v.* 22. 1 Cor. 1. 30. 1 Thess. 4. 3, 4, 7. 2 Thess. 2. 13. 1 Tim. 2. 15. Heb. 12. 14. 1 Pet. 1. 2.

6. 20-23 (*S*, p. 1672). SIN NO LONGER HAS DOMINION. (*Alternation and Introversion.*)

S | U | x | 20–. Servants of sin.
| | y | –20. Free men as to righteousness.
| | V | z | 21–. The fruits, shame.
| | | a | –21. The end, death.
| *U* | *y* | 22–. Free from sin.
| *x* | –22–. Servants of God.
| *V* | *z* | –22–. The fruit, holiness.
| | *a* | –22, 23. The end, eternal life.

20 from = with regard to.
21 fruit. Paul uses "fruit" of good results, never of evil ones. Cp. *v.* 22. Gal. 5. 22. Eph. 5. 9. Phil. 1. 11, 22; 4. 17. Heb. 12. 11.
whereof = in respect of (Gr. *epi.* Ap. 104. ix. 2) which.
end. Gr. *telos.* Antithesis to the *telos* of *v.* 22.
death. The second death. Cp. *v.* 23. Rev. 20. 6; 21. 8.
22 everlasting. Ap. 151. II. B. ii.
23 wages = rations. Gr. *opsōnion.* Only here, Luke 3. 14. 1 Cor. 9. 7. 2 Cor. 11. 8. In Luke 3. 14 the "wages" are the fish ration issued to Roman soldiers. Cp. *v.* 13.
gift. Ap. 184. I. 2.
eternal. Ap. 151. II. B. i.
Jesus Christ. The texts read "Christ Jesus". Ap. 98. XII.

7. 1-6 (*R*, p. 1672). IDENTIFICATION WITH CHRIST IN LIFE AND DEATH. (*Introversion and Alternation.*)

R | b | 1. Lordship of the law only during life.
| | c | d | 2. Death releases from its claim.
| | | e | 3. Result—remarriage lawful.
| | *c* | *d* | 4–. We are dead to the law, in Christ.
| | | *e* | –4, Result—the way open for union with Christ in resurrection.
| *b* | 5, 6. Lordship of the law by death.

7. 1 know ye not. See 6. 3. **speak.** Ap. 121. 7. **know.** Ap. 132. I. ii. **the.** Omit. law. Gr. *nomos.* Occ. over 190 times, of which about two-thirds are in Paul's Epistles, the greater number being in Romans and 31 in Galatians. There are 23 in this chapter. **dominion over.** See 6. 9, 14. **a** = the. **man.** Gr. *anthrōpos.* Ap. 123. 1. The general term, meaning either man or woman. as long = for (Ap. 104. ix. 3) such time (Gr. *chronos*). **2 which hath, &c.** Gr. *hupandros.* Only here. husband. Ap. 123. 2. **so long, &c.** Lit. while living. **if.** Ap. 118. 1. b. **be dead** = should have died. **loosed** = free. Gr. *katargeō.* See 3. 3. **from.** Ap. 104. iv. ***her*** = the. **3 be married to.** Lit. become for. **another.** Ap. 124. 2. **man.** Ap. 123. 2. **be called.** Gr. *chrēmatizō.* See Luke 2. 26. **that** = the. **no** = not (Ap. 105. II) an. This is an illustration of the fact that death breaks all bonds; husband and wife, master and servant.

c d 4 Wherefore, my brethren, ye also °are become dead to° the law °by °the body of° Christ;

e °that ye should [3] be married to [3] another, *even* to Him who is° raised °from the dead, °that we °should bring forth fruit °unto °God.

b 5 For when we were °in °the flesh, the °motions of° sins, which °were [4] by °the law, did work °in our members °to bring forth fruit [4] unto death.

6 But now we are °delivered [2] from [5] the law, °that being dead °wherein we were held; °that we should °serve [5] in° newness of° spirit, and °not *in* the °oldness of the letter.

O W Y f 7 °What shall we say then? *Is* the law [5] sin? °God forbid. Nay, I had [6] not °known [5] sin, °but [4] by the law: for I had [6] not °known °lust, °except the law had said, "**Thou shalt [6] not °covet.**"

g 8 But [5] sin, taking °occasion [4] by the commandment, °wrought [5] in me all manner of °concupiscence. For °without the law [5] sin °*was* °dead.

Z h 9 For I was alive [8] without the law once: but when the commandment °came,

i [5] sin °revived,

k and I died.

Z h 10 And the commandment, which *was ordained* °to °life,

i °I found *to be*

k °unto death.

Y g 11 For [5] sin, taking [8] occasion [4] by the commandment, °deceived me, and [4] by it slew *me*.

f 12 Wherefore °the law *is* holy, and the commandment holy, and °just, and good.

4 are become dead = were put to death. Gr. *thanatoō*. See Matt. 10. 21. Mark 13. 12. 2 Cor. 6. 9. 1 Pet. 3. 18.

the law. Cp. 2. 12–14.

by. Ap. 104. v. 1.

the body: i. e. the crucified body, not the body of Christ mystical (Eph. 1. 23).

Christ. Ap. 98. IX.

that = to the end (Ap. 104. vi) that.

raised. Ap. 178. I. 4.

from the dead. Gr. *ek nekrōn*. Ap. 139. 3. Cp. 4. 24.

that = in order that. Gr. *hina*.

should = may.

unto = to.

God. Ap. 98. I. i. 1. No analogy here with the persons in the illustration. There the husband is dead. The law is not dead. But we have died to its claims. See 3. 19; 6. 14. Gal. 3. 23, 24.

5 in the flesh. Cp. 1. 3; 2. 28; 8. 8, 9.

in. Ap. 104. viii.

motions of sins = sinful passions (emphasis on "sinful"). Fig. *Antimereia*, Ap. 6.

motions. Gr. *pathēma*. Usually transl. sufferings, afflictions. See 8. 18. 2 Cor. 1. 5, 6, 7. Gal. 5. 24. Phil. 3. 10. Col. 1. 24. 2 Tim. 3. 11. Heb. 2. 9, 10; 10. 32. 1 Pet. 1. 11; 4. 13; 5. 1, 9.

sins. Ap. 128. I. ii. 1.

were = were (called out).

the law. I. e. the Mosaic Law.

to. Gr. *eis*. Ap. 104. vi.

6 delivered. Gr. *katargeō*. See *v.* 2.

that ... held = having died (to that) in which we were held.

wherein = in (Ap. 104. viii) which.

that = so that.

serve. Ap. 190. III. 2. Cp. 6. 6.

newness. See 6. 4.

spirit. Ap. 101. II. 5.

not. Ap. 105. I.

oldness. Gr. *palaiotēs*. Only here. We now serve, not, as in our old nature, the letter of the Law, but, following the new nature, on a new and different principle. Cp. 2. 29. 2 Cor. 3. 6.

7. 7-25 (*O*, p. 1671). SIN IS IN US THOUGH WE HAVE RISEN WITH CHRIST. (*Introversion.*)

O | W | 7–12. The Law. Its conflict with the old nature.
| X | 13–16. Manifestation of the Law in the conscience. (The consent.)
| *X* | 17–20. Manifestation of the Law in the experience and the life. (The doing.
W | 21–25. The Law. Its conflict with the new nature.

7. 7-12 (W, above). THE LAW. ITS CONFLICT WITH THE OLD NATURE.
(*Introversion and Extended Alternation.*)

W | Y | f | 7. The Law not sin. (Negative).
| | g | 8. Sin using the commandment as a point of attack.
| | Z | h | 9–. Alive without sin.
| | | i | –9–. Revival of sin.
| | | k | –9. Result—death.
| | *Z* | *h* | 10–. Commandment ordained for life.
| | | *i* | –10–. Discovery on account of sin.
| | | *k* | –10. Result—death.
| *Y* | *g* | 11. Sin using the commandment as a point of attack.
| *f* | 12. The Law holy. (Positive.)

7 What, &c. See 3. 5. God forbid. See 3. 4. known. Ap. 132. I. ii. but. Lit. if (Ap. 118. 2) not (Ap. 105. II). known = recognized (it as). Ap. 132. I. i. lust = desire, i. e. of the old nature. See John 8. 44. except. Same as "but". covet. Gr. *epithumeō*. Quoted here and 13. 9 from the Sept. of Ex. 20. 17. The word is used of any strong desire, and applies to the desires of the new nature as well as to those of the old. Cp. Gal. 5. 17. **8** occasion = opportunity. Gr. *aphormē*. Here, *v.* 11. 2 Cor. 5. 12; 11. 12. Gal. 5. 13. 1 Tim. 5. 14. wrought = worked out. Gr. *katergazomai*; see 1. 27. concupiscence. Same as "lust", *v.* 7. without = apart from. Gr. *chōris*. *was* = is. dead. Ap. 139. **9** came. Ap. 106. vii. revived. Gr. *anazaō*. Here, 14. 9. Luke 15. 24, 32. Rev. 20. 5. **10** to, unto. Ap. 104. vi. life. Ap. 170. 1. I found = was itself found by me. **11** deceived. Gr. *exapataō*. Here, 16. 18. 1 Cor. 3. 18. 2 Cor. 11. 3. 2 Thess. 2. 3. **12** the law = the law indeed (Gr. *men*. Omitted by A.V. and R.V.). just = righteous. Ap. 191. 1.

X A 13 °Was then that which is good made death [4]unto me? [7]God forbid. °But [5]sin, [-4]that it might °appear [5]sin, °working death in me [4]by that which is good; [-4]that [5]sin [4]by the commandment might become °exceeding °sinful.

B l 14 For we [-7]know that the law is °spiritual:

m but I am °carnal, sold °under [5]sin.

B l 15 For that which I °do I °allow [6]not:

m for °what I °would, °that °do I [6]not; but what I hate, °that °do I.

A 16 °If then I [-15]do that which I [15]would [6]not, I °consent [4]unto the law that *it is* good.

X n 17 °Now then it is °no more I that [15-]do it, but °sin that °dwelleth [5]in me.

o 18 For I [-7]know that [5]in me (that is, [5]in my °flesh,) [17]dwelleth °no good thing:

p for °to will °is present with me;

p but *how* to °perform that which is good, °I find [6]not.

o 19 For the good that I [15]would I [-15]do [6]not: but the °evil which I [15]would [6]not, that I °do.

n 20 °Now [16]if I [-15]do that I [15]would [6]not, °it is [17]no more I that [15-]do it, but [5]sin that [17]dwelleth [5]in me.

W C 21 I find then °a law, that, when I [15]would [-15]do good, evil [18]is present with me.

D q 22 For I °delight in the law of [4]God °after the °inward [1]man:

r 23 But I °see [3]another law [5]in my members, °warring against the law of my mind, and °bringing me into captivity to the °law of [5]sin which is [5]in my members.

D q 24 °O °wretched [1]man that I am!

r who shall °deliver me °from °the body of this death?

25 °I thank [4]God °through °Jesus Christ our °Lord.

7. 13-16 (X, p. 1675). MANIFESTATION OF LAW IN THE CONSCIENCE. (*Introversion and Alternation.*)

X | A | 13. Manifestation of the evil of sin to the conscience.
B | l | 14–. The law spiritual.
m | –14. The man sinful.
B | *l* | 15–. The will like-minded with the law.
m | –15. The will like-minded with the man.
A | 16. Consent of the will to the good in the law.

13 Was . . . made. Did, then, that which is good become. **But** = Nay!
appear = be seen to be. Ap. 106. i.
working = working out. See 1. 27.
in. Dat. case. No prep.
exceeding. Gr. *kath'* (Ap. 104. x. 2) *huperbolēn.*
sinful. Gr. *hamartōlos.* So transl. in Mark 8. 38. Luke 5. 8; 24. 7. Elsewhere, "sinner". Cp. Ap. 128. I.
14 spiritual. See 1. 11.
carnal. Gr. *sarkikos*, according to the Received Text (Ap. 94. VI), but the Critical Texts read *sarkinos* (cp. 2 Cor. 3. 3).
under. Ap. 104. xviii. 2.
15 do. Same as work, *vv.* 8, 13.
allow = approve. The same as know", *vv.* 1, –7.
what, &c. = not what I wish, this I practise.
would. Ap. 102. 1. Note the use of *thelō*, on the right side, seven times in *vv.* 15–21.
that . . . not = this do I practise (Gr. *prassō.* See 1. 32. John 5. 29).
that do I = this I do (Gr. *poieō*). There are three Gk. words in this verse for "do". The first is *katergazomai*, work out, in *vv.* 8, 13, 15, 17, 18, 20. The second is *prassō*, practise, in *vv.* 15, 19, and the third *poieō*, do, in *vv.* 15, 16, 19, 20, 21.
16 If . . . not = But if what I do not wish, this I do.
If. Ap. 118. 2. c.
consent. Gr. *sumphēmi.* Only here.

7. 17-20 (*X*, p. 1675). MANIFESTATION OF THE LAW IN THE EXPERIENCE AND THE LIFE (*Introversion.*)

X | n | 17. No more I myself that do evil, but sin that dwelleth in me.
o | 18–. No good in me as to my flesh.
p | –18–. Will favours the good, but has no ability.
p | –18. Will favours the good, but it is not performed.
o | 19. Evil is what is performed as to my flesh.
n | 20. No more I myself that do evil, but sin that dwelleth in me.

17 Now then = But now. **no more** = no longer. Gr. *ouketi.* **sin . . . me** = the indwelling sin (Ap. 128. I. ii. 1). **dwelleth.** Gr. *oikeō.* Here, *vv.* 18, 20; 8. 9, 11–. 1 Cor. 3. 16; 7. 12, 13. 1 Tim. 6. 16. **18 flesh.** I. e. old nature. **no** = not. Ap. 105. I. **to will.** Same as "would", *vv.* 15, 16, 19, 20, 21. **is present.** Gr. *parakeimai*, to be at hand. Only here and *v.* 21. **perform.** Same as "work", *v.* 13, and "do–", *v.* 15. **I find.** The texts read (is) "not" (present). **19 evil.** Ap. 128. III. 2. **do** = practise. Gr. *prassō.* As *v.* –15–. **20 Now,** &c. = But if what I do not myself wish, this I do. **it is,** &c. = no longer I myself (emph.).

7. 21-25 (*W*, p. 1675). THE LAW. ITS CONFLICT WITH THE NEW NATURE. (*Introversion and Alternation.*)

W | C | 21. Two opposing principles in the one man.
D | q | 22. Delight in God's law.
r | 23. Conflict.
D | *q* | 24–. Distress at sin's law.
r | –24, 25–. Deliverance.
C | –25. Two opposing services continued in the one man.

21 a law, &c. = the law with me who wish. **22 delight.** Gr. *sunēdomai.* Only here. Cp. Ps. 1. 2; 112. 1; 119. 35 (Sept.). **after.** Ap. 104. x. 2. **inward.** Gr. *esō.* Adverb used as Adjective. Cp. 2 Cor. 4. 16. Eph. 3. 16. 1 Pet. 3. 4. **23 see.** Ap. 133. I. 5. **warring against.** Gr. *antistrateuomai.* Only here. **bringing . . . into captivity** = (seeking to) lead captive. Gr. *aichmalōtizō.* Only here. Luke 21. 24. 2 Cor. 10. 5. 2 Tim. 3. 6. The kindred verb, *aichmalōteuō*, only in Eph. 4. 8. **law of sin:** i. e. the old nature. **24 O.** Omit. This exclamation is an instance of Fig. *Ecphonēsis.* Ap. 6. **wretched.** Gr. *talaipōros.* Only here and Rev. 3. 17. Cp. *talaipōria*, misery, 3. 16. Jas. 5. 1; and the verb *talaipōreō*, only in Jas. 4. 9. **deliver** = rescue. See first occ. Matt. 6. 13. Gr. *rhuomai.* **from.** Gr. *ek.* Ap. 104. vii. **the body of this death.** The body of sin. Cp. *v.* 13; 6. 6; 8. 13. **25 I thank.** Gr. *eucharisteō.* See Acts 27. 35. The texts read "Thanks". Cp. 6. 17. Supply the *Ellipsis* (Ap. 6), He will deliver me. **through.** Ap. 104. v. 1. **Jesus Christ.** Ap. 98. XI. **Lord.** Ap. 98. VI. i. β. 2. A.

C So then with the °mind ℑ myself [6]serve the law of [4]God; but with the flesh the law of [5]sin.

N E s **8** *There is* therefore now °no °condemnation to them which are °in °Christ Jesus, °who walk not after the flesh, but after the Spirit.

t 2 For °the law of the °Spirit of °life [1]in [1]Christ Jesus °hath made me free °from the law of °sin and death.

s 3 For °what the law could not do, [1]in that it was °weak °through the flesh, °God °sending His own °Son [1]in the °likeness of °sinful flesh, and °for [2]sin, °condemned [2]sin [1]in the °flesh:

t 4 °That the °righteousness of the law might be °fulfilled [1]in us, who walk °not °after the °flesh, but °after the [2]Spirit.

F u 5 For they that °are [4]after the [4]flesh °do mind the things of the [4]flesh; but they that °are [4]after the [2]Spirit the things of the [2]Spirit.

6 For °to be °carnally minded °*is* [2]death; but °to be spiritually minded °*is* [2]life and °peace.

7 Because the °carnal mind *is* °enmity °against [3]God: for °it is °not subject to the law of [3]God, °neither indeed can be.

v 8 °So then they that are [1]in the [4]flesh °cannot please [3]God.

w 9 But ye are [7]not [1]in the [4]flesh, but [1]in the [2]Spirit, °if so be that the [2]Spirit of [3]God °dwell [1]in you.

x °Now °if °any man have [7]not °the [2]Spirit of °Christ, he is °none of His.

x 10 °And [9]if [9]Christ *be* [1]in you, the °body *is* °dead °because of [2]sin; but the [2]Spirit *is* [2]life °because of °righteousness.

mind = mind (the new nature) indeed. This is the experience of every one who is the subject of the grace of God, and has received the gift of the new nature as the sign of God's justification. Not the experience of one man in two successive stages, but the co-existence of the two experiences in the one man at the same time. See *The Church Epistles*, by E. W. Bullinger, D.D., p. 64.

8. 1-39 (*N*, p. 1671). NO CONDEMNATION FOR THE NEW MAN. (*Introversion.*)

N | E | 1-4. "No condemnation" for those who are in Christ; and the reason.
F | 5-15. Spirit (the new nature) in us; now leading us.
F | 16-27. The Holy Spirit's witness with our "spirit", or new nature; leading it.
E | 28-39. "No separation" from Christ; secured for those who are in Christ; and the reason.

8. 1-4 (E, above). NO CONDEMNATION; AND THE REASON. (*Alternation.*)

E | s | 1. No condemnation to those in Christ.
t | 2. Reason. The law of the "spirit" (or new nature) sets us free from the claims of the law.
s | 3. Condemnation of sin in the flesh (or old nature) by God sending His Son in the likeness of sinful flesh.
t | 4. Result. The law of the "spirit" (or new nature) fulfils the righteous requirements of the law.

8. 1 no. Gr. *oudeis*. Emphatic, as it stands first in the Gr.
condemnation. Gr. *katakrima*. See 5. 16.
in. Ap. 104. viii.
Christ Jesus. Ap. 98. XII. Cp. 6. 23.
who... Spirit. All the texts omit. Probably a gloss from *v.* 4.
2 the... life = the spiritual law of life. Fig. *Antimereia*. Ap. 6.
Spirit. Ap. 101. II. 5.
life. Ap. 170. 1.
hath made me free = freed me. Gr. *eleutherō*. See 6. 18.
from. Ap. 104. iv.
sin. Ap. 128. I. ii. 1.

3 what, &c. Lit. the impossible thing of the law. weak = impotent. Gr. *astheneō*. through. Ap. 104. v. 1. God. Ap. 98. I. i. 1. sending = having sent. Ap. 174. 4. Cp. John 17. 3. Son. Ap. 108. iii. likeness. See 1. 23; 6. 5. *Not sinful flesh*, for "in Him was no sin"; *nor the likeness of flesh*, because His was real flesh, but the *likeness of sin's flesh*. sinful flesh = flesh of sin (*v.* 3). for. Ap. 104. xiii. 1. condemned. Ap. 122. 7. flesh. By the perfect humanity and perfect walk of the Incarnate Son, God exhibited a *living* condemnation of sinful flesh. **4** That = In order that. Gr. *hina*. righteousness = righteous requirement. Ap. 191. 4. fulfilled. Ap. 125. 7. not. Ap. 105. II. after. Ap. 104. X. 2. flesh = the old nature.

8. 5-15 (F, above). THE SPIRIT OR NEW NATURE IN US. NOW LEADING US. (*Introversion.*)

F | u | 5-7. The carnal mind is death; the spiritual mind is life.
v | 8. Those who are in the flesh (old nature) cannot please God.
w | 9-. We are not in the flesh if Divine *pneuma* (the new nature) dwells in us.
x | -9. If *pneuma Christou* (the new nature) be not in us, we are not His.
x | 10. If Christ be thus in us, then, though the body is mortal,
w | 11. Our flesh is to be raised from the dead if Divine *pneuma* (the new nature) dwells in us.
v | 12. Those who are not debtors to the flesh (the old nature) can please God.
u | 13-15. The carnal to be reckoned as dead; then we live unto God, and are led by His Spirit as His sons.

5 are: i. e. live. do mind = set affection on. Gr. *phroneō*. Occ. ten times in Rom.; here, 12. 3, 3; 12. 16, 16; 14. 6, 6, 6, 6; 15. 5. Cp. Col. 3. 2. **6** to be, &c. = the minding (Gr. *phronēma*. Only here and *v.* 7 27) of the flesh. *is*: i. e. results in. to be spiritually, &c. = the minding of the spirit (Ap. 101. II. 5 as in *v.* 2). Cp. Phil. 4. 8, 9. Col. 3. 2. peace. Cp. 5. 1. **7** carnal mind = minding of the flesh, as *v.* 6. enmity. Gr. *echthra*. Here, Luke 23. 12. Gal. 5. 20. Eph. 2. 15, 16. Jas. 4. 4. against. Ap. 104. vi. it is not subject to = does not submit itself to. Gr. *hupotassō*. See 10. 3. not. Ap. 105. I. neither. Gr. *oude*. **8** So, &c. Cp. 7. 15-17. Gal. 5. 17. cannot = are not (*v.* 7) able to. **9** if so be. Gr. *eiper*. if. Ap. 118. 2. a. dwell. See 7. 17. Now = But. any man = any one. Ap. 123. 8. the. Omit. Christ. Ap. 98. IX. See also Ap. 101. II. 5. none = not. Ap. 104. I. **10** And = But. body = body indeed (Gr. *men*). dead. Gr. *nekros*. Ap. 139. See 6. 11. because of. Ap. 104. v. 2. righteousness. Ap. 191. 3.

w 11 But [9]if the [2]Spirit of Him That °raised up °Jesus °from the dead [9]dwell [1]in you, He That °raised up [9]Christ °from the dead shall °also °quicken your °mortal bodies °by His [2]Spirit That °dwelleth [1]in you.

v 12 °Therefore, brethren, we are °debtors, [7]not to the [4]flesh, to live [4]after the [4]flesh.

u 13 For [9]if ye live [4]after the [4]flesh, ye °shall die: but [9]if ye °through the [2]Spirit °do mortify the °deeds of the body, ye shall live.

14 For as many as are °led by °the [2]Spirit of [3]God, they are the [3]sons of [3]God.

15 For ye °have [7]not received °the °spirit of °bondage again °to fear; but ye °have received °the °Spirit of °adoption, °whereby we cry, °"Abba, Father."

F y 16 The °Spirit Itself °beareth witness with our [2]spirit, that we are the °children of [3]God:

17 And [9]if [16]children, °then °heirs; °heirs of [3]God, and °joint-heirs with [9]Christ; [9]if so be that we °suffer with *Him*, [4]that we may be °also glorified together.

18 For I °reckon that the °sufferings of °this present time *are* [7]not worthy *to be compared* °with the glory which [13]shall be °revealed °in us.

z 19 For the °earnest expectation of the °creature °waiteth for the °manifestation of the [3]sons of [3]God.

20 °For the [19]creature was made [7]subject to °vanity, [7]not °willingly, but °by reason of Him Who hath [7]subjected *the same* °in °hope,

21 Because the [19]creature itself also shall be °delivered [2]from the [15]bondage of °corruption °into the °glorious liberty of the [16]children of [3]God.

z 22 For we °know that the whole [19]creation °groaneth and °travaileth in pain together until now.

23 And [7]not only *they*, but ourselves also, which have the °firstfruits of the [16]Spirit, even we ourselves °groan °within ourselves, [19]waiting for the [15]adoption, *to wit*, [10]the °redemption of our body.

24 For we °are saved °by °hope: but °hope that is °seen is [7]not °hope: for what °a man °seeth, why doth he °yet hope for?

11 raised up. See 4. 24.
Jesus. Ap. 98. X.
from the dead. Gr. *ek nekrōn*. Ap. 139. 3.
also, &c. = quicken (Gr. *zōopoieō*. See 4. 17) your mortal (see 6. 12) bodies also.
by. Ap. 104. v. 1.
dwelleth = indwelleth. Gr. *enoikeō*. Cp. *v.* 7.
12 Therefore = So then.
debtors. Gr. *opheiletēs*, as 1. 14; 15. 27.
13 shall die. Lit. are about to die. R.V., must die.
through. Dat. case. No prep.
do mortify = are putting to death. Gr. *thanatoō*. See 7. 4.
deeds = practices. Gr. *praxis*. Occ. 12. 4. Matt. 16. 27. Luke 23. 51. Acts 19. 18. Col. 3. 9.
14 led. See 2. 4.
the Spirit. See Ap. 101. II. 5. In this chapter we have *pneuma Christou* and *pneuma Theou*, both referring to the new nature.
15 have. Omit. **the** = a.
spirit. Ap. 101. II. 7.
bondage. Ap. 190. II. 2.
to. Gr. *eis*. Ap. 104. vi.
adoption = sonship. Gr. *huiothesia*. Occ. here, *v.* 23; 9. 4. Gal. 4. 5. Eph. 1. 5. An "adopted" child may partake of all the privileges of the family, yet it is not begotten and born in the family. But the subjects of this verse are *begotten* of the Spirit (John 3. 6) and are, therefore, *sons of God* by spiritual generation. It is thus a real sonship-spirit that enables them to cry, "Abba, Father."
whereby = in (Ap. 104. viii) which.
Abba: i. e. Father. See Ap. 94. III. 3 (Heb. *'ab*). It is said that slaves were never allowed to use the word "Abba". Strictly, therefore, it can be employed only by those who have received the gift of the Divine nature.

8. 16-27 (*F*, p. 1677). THE HOLY SPIRIT'S WORK IN US: LEADING THE NEW NATURE.
(*Introversion.*)

F | y | 16-18. The Holy Spirit's witness with the new nature as to our *standing* as the sons of God.
z | 19-21. Creation waiting to share the coming glory of this manifestation of the liberty of the glory.
z | 22-25. Creation uniting its groaning with ours waiting for the manifestation of our resurrection glory.
y | 26, 27. The Holy Spirit Himself helping our infirmities owing to our *state*, by His intercessions.

16 Spirit Itself = Spirit Himself. Ap. 101. II. 3.
beareth witness. See 2. 15.
children. Ap. 108. i. See note 2, p. 1511.
17 then heirs = heirs also. **heirs.** See 4. 13.
heirs of God = heirs indeed of God.
joint-heirs. Gr. *sunklēronomos*. Here, Eph. 3. 6. Heb. Only here and 1 Cor. 12. 26. The "suffering together with" (Him) here is that of 6. 3, 4, 6, 8, 11, and not the sufferings of this present time. **also . . . together** = glorified together with (Gr. *sundoxazomai*. Only here) (Him) also. **18 reckon.** See 4. 4. sufferings. Gr. *pathēma*. See 7. 5. this present time. Lit. the now time or season (Gr. *kairos*). with. Ap. 104. xv. 3. revealed. Ap. 106. I. ix. in = unto or with regard to. Ap. 104. vi. **19 earnest expectation** = anxious looking with outstretched head. Gr. *apokaradokia*. Only here and Phil. 1. 20. **creature** = creation. waiteth for. Gr. *apekdechomai*. Occ. here, *vv.* 23, 25. 1 Cor. 1. 7. Gal. 5. 5. Phil. 3. 20. Heb. 9. 28. manifestation. Ap. 106. II. 1. **20 For**, &c. This verse is in parenthesis, save the last two words. vanity. Gr. *mataiotēs*. Only here, Eph. 4. 17. 2 Pet. 2. 18. Here the meaning is disappointing misery, in which sense the word is frequently used by the Sept. for the Heb. *hebel*, e. g. Eccles. 1. 14; 2. 11, 17; 9. 9. willingly. Gr. *hekōn*. Only here and 1 Cor. 9. 17. **by reason of.** Gr. *dia*. Ap. 104. v. 2. **in hope.** Read, (waiteth, I say) in hope (see 4. 18). in. Ap. 104. ix. 2. **21 delivered** = set free, as in *v.* 2. **corruption.** Gr. *phthora*. Here, 1 Cor. 15. 42, 50. Gal. 6. 8. Col. 2. 22. 2 Pet. 1. 4; 2. 12, 19. into. Ap. 104. vi. **glorious liberty** = freedom of the glory. **22 know.** Ap. 132. I. i. **groaneth** = is groaning together. Gr. *sustenazō*. Only here. **travaileth . . . together** = travails together. Gr. *sunōdinō*. Only here. **23 firstfruits of the Spirit.** The gifts of the Holy Spirit as the foretaste and pledge of the eternal inheritance. Cp. Eph. 1. 14. Heb. 6. 5. See Ex. 23. 19. Lev. 23. 10, &c. **firstfruits.** Gr. *aparchē*. Occ. here, 11. 16. 16. 5. 1 Cor. 15. 20, 23; 16. 15. Jas. 1. 18. Rev. 14. 4. **groan.** Gr. *stenazō*. Here, Mark 7. 34. 2 Cor. 5. 2, 4. Heb. 13. 17. Jas. 5. 9. Cp. *v.* 21. **within.** Ap. 104. viii. redemption. See 3. 24. **24 are** = were. See 5. 9. by. Dat. case. No prep. hope. The creation also is waiting and hoping. seen, seeth. Ap. 133. I. 5. **a man** = any one, as *v.* 9. yet hope for = hope for also.

25 But [9]if we hope for that we [24]see [7]not, *then* do we °with °patience [19]wait for *it*.

y 26 Likewise the [16]Spirit also °helpeth our °infirmities: for we [22]know [7]not what we should °pray for as we ought: but the [16]Spirit Itself °maketh intercession °for us °with °groanings °which cannot be uttered.

27 °And °He That °searcheth the hearts [22]knoweth what *is* the °mind of the [16]Spirit, because He °maketh intercession °for the °saints °according to *the will of* [3]God.

E G[1] a 28 °And we [22]know that all things °work together °for good to them that °love [3]God, to them who are the called [27]according to *His* °purpose.

b 29 For whom He °did foreknow, He °also did °predestinate *to be* °conformed to the °image of His [3]Son, °that He might be °the firstborn °among many °brethren.

30 °Moreover whom He did [29]predestinate, them He °also called: and whom He called, them He °also justified: and whom He justified, them He °also glorified.

b 31 °What shall we then say °to these things? [9]If [3]God °*be* [27]for us, who °*can be* °against us?

32 He that °spared [7]not His own [3]Son, but °delivered Him up [27]for us all,

a how shall He °not °with Him also °freely give us all things?

G[2] c 33 Who shall °lay any thing °to the charge of [3]God's elect? °*It is* [3]God That [30]justifieth;

d 34 Who *is* he that [3]condemneth? *It is* [9]Christ That died, yea rather, That [11]is risen again, Who is °even °at the right hand of [3]God, Who °also [27]maketh intercession [27]for us.

d 35 Who shall °separate us [2]from the °love of [9]Christ? *shall* °tribulation, or °distress, or °persecution, or famine, or nakedness or °peril, or sword?

25 with = through. Ap. 104. v. 1.
patience. See 2. 7.
26 helpeth. Gr. *sunantilambanomai.* Only here and Luke 10. 40.
infirmities. The texts read infirmity. Gr. *astheneia.* See 6. 19. John 11. 4.
pray for. Gr. *proseuchomai.* See Ap. 134. I. 2.
maketh intercession. Gr. *huperentunchanō.* Only here.
for us. All the texts omit.
with. No prep.
groanings. Gr. *stenagmos.* Only here and Acts 7. 34.
which . . . uttered = unutterable. Gr. *alalētos.* Only here.
27 And = But.
He: i. e. the Holy Spirit.
searcheth. Gr. *ereunaō.* See John 5. 39 and 1 Cor. 2. 10.
mind. Gr. *phronēma,* as *vv.* 6, 7.
maketh intercession. Gr. *entunchanō.* See Acts 25. 24.
for. Ap. 104. xvii. 1.
saints. See 1. 7.
according to. Ap. 104. x. 2.

8. 28-39 (*E*, p. 1677). "NO SEPARATION" FROM CHRIST SECURED FOR THOSE WHO ARE IN CHRIST. THE REASON. (*Division.*)

E	G[1]	28-32. Secured by God's *purpose*, as affecting our *standing*.
	G[2]	33-39. Secured by God's *love*, as affecting our *state*.

8. 28-32 (G[1], above). SECURED BY GOD'S PURPOSE, AS AFFECTING OUR STANDING. (*Introversion.*)

G[1]	a	28.	God's purpose in *working* "all things" for good to His people.
	b	29, 30.	God's purpose in conforming us to His Son.
	b	31, 32-.	God's purpose in conforming His Son for us.
	a	-32.	God's purpose in *giving* "all things" with His Son.

28 And = But.
work together. Gr. *sunergeō.* Only here, Mark 16. 20. 1 Cor. 16. 16. 2 Cor. 6. 1. Jas. 2. 22.
for. Ap. 104. vi.
love. Gr. *agapaō.* Ap. 135. I. 1.
purpose. Gr. *prothesis.* See Acts 11. 23.

29 did foreknow = foreknew. Gr. *proginōskō.* Ap. 132. I. iv. also did predestinate = foreordained (Gr. *proorizō.* See Acts 4. 28) also. conformed. Gr. *summorphos.* Only here and Phil. 3. 21. Cp. Phil. 3. 10. image. See 1. 23. that He might be. Lit. unto (Ap. 104. vi) His being. the firstborn. Gr. *prōtotokos.* Here, Matt. 1. 25. Luke 2. 7. Col. 1. 15, 18. Heb. 1. 6; 11. 28; 12. 23. Rev. 1. 5 (firstborn of the dead). Cp. Acts 13. 33. Col. 1. 18 among. Ap. 104. viii. 2. brethren. Cp. Heb. 2. 11, 12. **30** Moreover = But. also called = called also. See 1 Cor. 1. 9. also justified = justified (Ap. 191. 2) also. Cp. 2. 13. also glorified = glorified (see 1. 21) also. In this beautiful *Climax* (Ap. 6), by another Fig. (*Heterosis* of Tenses, Ap. 6) the called ones are spoken of as already (in the Divine purpose) in Christ, justified, and glorified! **31** What, &c. See 3. 5. to. Ap. 104. xv. 3. *be* = *is*. *can be* = *is*. against. Ap. 104. x. 1. **32** spared. Gr. *pheidomai.* See Acts 20. 29. delivered . . . up. See John 19. 30. not. Ap. 105. I. (*a*). with. Ap. 104. xvi. freely give. Ap. 184. II. 1.

8. 33-39 (G[2], above). SECURED BY GOD'S LOVE, AS AFFECTING OUR STATE. (*Introversion.*)

G[2]	c	33.	God's love in securing us against all who would *accuse*.
	d	34.	Christ's love (manifested in death and resurrection) securing us against all who would *condemn*.
	d	35-37.	Christ's love (thus manifested by Him that loved us) securing us against all separation arising from the *operations* of *things*.
	c	38,,39.	God's love in Christ in securing us against all separation from the *nature* of *things*.

33 lay any thing = bring charges, i. e. call to judicial account. Gr. *enkaleō.* See Acts 19. 38. to the charge of. Ap. 104. x. 1. *It* . . . justifieth = Shall God Who justifies (them)? **34** *It is* = *Shall.* even = also. at. Ap. 104. viii. also, &c. = intercedes also. **35** separate. Gr. *chōrizō.* See Acts 18. 1. love. Ap. 135. II. 1. Cp. 5. 5. 2 Cor. 5. 14. tribulation. See 2. 9. distress. Rendered "anguish" in 2. 9. persecution. See Acts 8. 1. peril. Gr. *kindunos.* Only here and 2 Cor. 11. 26. These four questions and answers in *vv.* 33-35 form the Fig. *Anaphora. V.* 35 gives the Fig. *Paradiastolē.* See Ap. 6.

36 °As it is °written, °"**For Thy sake we are killed all the day long; we are °accounted as °sheep °for the slaughter.**"
37 Nay, [1]in all these things we are °more than conquerors [3]through Him That [28]loved us.
38 For I am °persuaded, that °neither death, °nor [2]life, °nor angels, °nor principalities, °nor °powers, °nor things °present, °nor things to come,
39 [38]Nor °height, [38]nor depth, [38]nor any other °creature, shall be able to [35]separate us [2]from the [35]love of [3]God, which is [1]in [1]Christ Jesus our °Lord.

L H e 9 I say the truth °in °Christ, I lie °not, my conscience also °bearing me witness °in °the Holy Ghost,
2 That I have great °heaviness and °continual °sorrow in my heart.
3 For I °could °wish that myself were °accursed °from °Christ °for my brethren, my kinsmen °according to the flesh:
f 4 Who are Israelites; °to whom *pertaineth* the °adoption, and the °glory, and the °covenants, and the °giving of the law, and the °service *of God*, and the promises;
f 5 Whose *are* the fathers,
e and °of whom °as concerning the flesh [3]Christ *came*, Who is °over °all, °God °blessed °for ever. Amen.
L P 6 [1]Not as though the °word of °God hath °taken none effect. For *they are* [1]not all Israel, which are [5]of Israel:
Q g 7 °Neither, because they are the seed of Abraham, *are they* all °children: but, [1]"**In Isaac shall thy seed be called.**"
8 That is, They which are the [7]children of the flesh, these *are* [1]not the [7]children of [6]God:

36 As=Even as. Ap. 6.
written. See 1. 17.
For Thy sake=On Thine account.
accounted. See 4. 5.
sheep, &c. Quoted from Ps. 44. 22.
for the=of.
37 more than conquerors. Gr. *hupernikaō*; only here.
38 persuaded. Cp. 2. 8 (obey). Ap. 150. I. 2.
neither, nor. Gr. *oute*.
principalities. Gr. *archē*. See Eph. 6. 12.
powers. Ap. 172. 1 and 176. 1.
present. Gr. *enistēmi*. Elsewhere, 1 Cor. 3. 22; 7. 26. Gal. 1. 4. 2 Thess. 2. 2. 2 Tim. 3. 1. Heb. 9. 9.
39 height. Gr. *hupsōma*; only here and 2 Cor. 10. 5.
creature=created thing. See *v.* 21.
Lord. Ap. 98. VI. i. β. 2. A. The question in *v.* 35, followed by the answer in *vv.* 38, 39, is a striking example of the Fig. *Paradiastolē*. Ap. 6. These *vv.* illustrate the importance also of the number 17, as there are seven things enumerated in *v.* 35, "tribulation", &c., and ten in *vv.* 38, 39, "neither death", &c. See Ap. 10. Cp. another illustration of the number 17 in Heb. 12. 18–24. See Ap. 10.

9. 1—11. 36 (*L*, p. 1661). DISPENSATIONAL.
(*Introversion and Division.*)

L | H | 9. 1–5. Paul's sorrow regarding Israel's failure.
K | L | 9. 6–13. God's purpose had respect only to a portion.
M | 9. 14–29. God's purpose regarded only a remnant.
N | O¹ | 9. 30–33. Israel's failure in spite of the Prophets.
O² | 10. 1–13. Israel's failure in spite of the Law.
O³ | 10. 14–21. Israel's failure in spite of the Gospel.
K | *M* | 11. 1–10. God's purpose regarding the remnant accomplished.
L | 11. 11–32. God's purpose will ultimately embrace the whole.
H | 11. 33–36. Paul's joy regarding God's purpose.

9. 1–5 (H, above). PAUL'S SORROW REGARDING ISRAEL'S FAILURE. (*Introversion.*)

H | e | 1–3. Paul's kinship to Israel according to flesh (*kata sarka*). His former wish to be accursed, and his present sorrow.
f | 4. What belongs to Israel.
f | 5–. Who belong to Israel.
e | –5. Christ's kinship to Israel according to flesh (*kata sarka*). His eternal existence as God over all, blessed for ever.

9. 1 in. Gr. *en*. Ap. 104. viii. Christ. Ap. 98. IX. not. Ap. 105. I. bearing . . . witness. See 2. 15. the Holy Ghost. Ap. 101. II. 14. **2** heaviness=sorrow. continual. Gr. *adialeiptos*. Only here and 2 Tim. 1. 3. sorrow=pangs. Gr. *odunē*. Only here and 1 Tim. 6. 10. **3** could=used to. Fig. *Anamnēsis*. Ap. 6. wish. Ap. 134. I. 1. accursed. See Acts 23. 14. from. Gr. *apo*. Ap. 104. iv. Christ=the Christ. See *v.* 1. The words in *v.* 3 "For I" to "Christ" are in a parenthesis. Fig. *Epitrechon*. Ap. 6. for. Gr. *huper*. Ap. 104. xvii. 1. according to. Gr. *kata*. Ap. 104. x. 2. The sorrow was on behalf of his brethren. **4** to whom, &c.=whose are. adoption. See 8. 15. glory. See p. 1511. covenants. See Matt. 26. 28. giving, &c. Gr. *nomothesia*. Only here. service. Ap. 190. II. 3. **5** of. Gr. *ek*. Ap. 104. vii. as, &c. Read "is the Christ as to the flesh". as concerning. Same as according to, *v.* 3. over. Gr. *epi*. Ap. 104. ix. 1. all. Cp. John 17. 2. 1 Cor. 15. 27, 28. Col. 1. 16–19; 2. 9. God. Ap. 98. I. i. 2. blessed. See 1. 25. for ever. Ap. 151. II. A. ii. 7. a. This is an example of the Fig. *Anamnēsis*. Ap. 6. Note the seven privileges of Paul's people in *v.* 4. Ap. 10. To account for various readings, the R.V. sometimes appeals in the margin to ancient authorities, meaning Greek MSS., &c., but here, and here only, *modern interpreters* are allowed to introduce, by varying punctuation, devices for destroying this emphatic testimony to the Deity of the Lord. See Ap. 94. V. i. 3.

9. 6–13 (L, above). GOD'S PURPOSE HAD RESPECT ONLY TO A PORTION.
(*Introversion and Alternation.*)

L | P | 6. The word of God not having failed.
Q | g | 7, 8. Election of seed. Different mothers.
h | 9. The promise.
Q | *g* | 10, 11. Election of seed. Same mother.
h | 12. The prophecy.
P | 13. The word of God confirmed.

6 word. Gr. *logos*. Ap. 121. 10. God. Ap. 98. I. i. 1. taken, &c. Lit. fallen out=failed. Cp. 1 Cor. 13. 8. **7** Neither. Gr. *oude*. children. Gr. *teknon*. Ap. 108. i.

but the [7]children of the promise are °counted °for the seed.

h 9 For this *is* the [6]word of promise, °"**At this time will I come, and Sarah shall have a °son.**"

Q g 10 And [1]not only *this;* but when Rebecca also had conceived °by one, *even* °by our father Isaac;

11 (For *the children* being °not yet born, °neither having done any good or °evil, °that the °purpose of [6]God [8]according to election might °stand, [1]not [5]of works, but [5]of Him That calleth;)

h 12 It was said °unto her, "**The °elder shall °serve the °younger.**"

P 13 As it is written, "**Jacob °have I °loved, but Esau °have I hated.**"

M R i 14 °What shall we say then? *Is there* °unrighteousness °with [6]God? °God forbid.

15 For He saith to Moses, "**I will °have mercy on whom I °will °have mercy, and I will °have compassion on whom I °will °have compassion.**"

16 So then *it is* [1]not of him that °willeth, °nor of him that runneth, but of [6]God That sheweth [15]mercy.

k 17 For the Scripture saith [12]unto Pharaoh, "**Even [8]for this same °purpose have I °raised thee up, that I might °shew My °power [1]in thee, and that My name might be °declared °throughout all the °earth.**"

18 Therefore hath He [15]mercy on whom He [16]will *have mercy*, and whom He [16]will He °hardeneth.

S 19 Thou wilt say then [12]unto me, "Why doth He yet °find fault? For who hath resisted His °will?"

20 Nay but, O °man, who art thou that °repliest against [6]God? °"**Shall the °thing formed say to him that °formed *it* 'Why hast thou made me thus?'**"

21 Hath [1]not the potter °power °over the °clay, [5]of the same °lump to make one vessel °unto honour, and another °unto °dishonour?

S 22 *What* °if [6]God, [16]willing to [17]shew *His* wrath, and to make His °power known, endured °with much longsuffering °the vessels of wrath °fitted °to °destruction:

23 And [11]that He might make known the °riches of His [4]glory °on [22]the vessels of mercy, which He had °afore prepared [21]unto [4]glory,

24 °Even us, whom He hath called, [1]not [5]of the Jews only, but also [5]of the Gentiles?

R k 25 As He saith °also [1]in Osee, "**I will call them My °people, which were [1]not My °people; and her [13]beloved, which was [1]not [13]beloved.**

26 **And it shall °come to pass, *that* [1]in the place where it was said [12]unto them, 'Ye *are* [1]not My [25]people;' there shall they be called the °children of the living [6]God.**"

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8 counted. Gr. *logizomai.* See 2. 26.
for. Gr. *eis.* Ap. 104. vi.
9 At. Gr. *kata.* Ap. 104. x. 2.
son. Gr. *huios.* Ap. 108. iii. See Gen. 18. 14.
10 by. Gr. *ek.* Ap. 104. vii.
11 not. Gr. *mē.* Ap. 105. II.
neither. Gr. *mēde.*
evil. Gr. *kakos.* Ap. 128. III. 2.
that = in order that. Gr. *hina.*
purpose. Gr. *prothesis.* See Acts 11. 23.
stand = abide. Gr. *menō.* Only here transl. "stand". Cp. 1 Pet. 1. 23, 25.
12 unto = to. elder = greater.
serve. Gr. *douleuō.* Ap. 190. III. 2.
younger = less. See Gen. 25. 23.
13 have. Omit.
loved. Gr. *agapaō.* Ap. 135. I. 1. See Deut. 21. 15.

9. 14-29 (M, p. 1680). GOD'S PURPOSE REGARDED ONLY A REMNANT. (*Introversion.*)

M | R | i | 14–16. Divine election justified by Scripture.
k | 17, 18. Gentiles hardened for sake of Israel.
S | 19–21. Divine election not to be challenged.
S | 22–24. Divine election benevolent so far as man can apprehend.
R | *k* | 25, 26. Israel restored to supremacy over Gentiles.
i | 27–29. Divine election justified by Scripture.

14 What, &c. See 3. 5.
unrighteousness. Gr. *adikia.* Ap. 128. VII. 1.
with. Gr. *para.* Ap. 104. xii. 2.
God forbid. See Luke 20. 16.
15 have mercy = pity. will. Omit.
have compassion on = compassionate. Gr. *oikteirō.* Only here. Cp. 12. 1. See Ex. 33. 19.
16 willeth. Gr. *thelō.* Ap. 102. 1. Isaac willed, Esau ran.
nor. Gr. *oude.*
17 purpose. Lit. thing.
raised . . . up. Ap. 178. I. 6. The same word is used in the Sept. of 2 Sam. 12. 11.
shew. See 2. 15. power. Ap. 172. 1.
declared. See Luke 9. 60 (preach). Ap. 121. 6.
throughout. Ap. 104. viii.
earth. Ap. 129. 4. Quoted from Ex. 9. 16.
18 hardeneth. See Acts 19. 9. Cp. Ex. 4. 21.
19 find fault. Gr. *memphomai.* Only here, Mark 7. 2. Heb. 8. 8. will. Ap. 102. 4.
20 man. Ap. 128. 1.
repliest against. Gr. *antapokrinomai.* Only here and Luke 14. 6. Cp. Ap. 104. ii and 122. 3.
Shall. Question preceded by *me*, as *v.* 14.
thing formed. Gr. *plasma.* Only here.
formed. Gr. *plassō.* Only here and 1 Tim. 2. 13. Quoted from Isa. 45. 9.
21 power. Ap. 172. 5. over = of.
clay. See John 9. 6.
lump. Gr. *phurama.* Only here, 11. 16. 1 Cor. 5. 6, 7. Gal. 5. 9.
unto. Ap. 104. vi. Cp. Isa. 45. 9; 64. 8. Jer. 18. 1–6.
dishonour = not shame, but lack of honour.
22 if. Ap. 118. 2. a.
power. Gr. *to dunaton.*
with. Ap. 104. viii. the. Omit.
fitted = pieced up together, as a broken vessel. Ap. 125. 8.
to. Ap. 104. vi.
destruction = perdition, as in John 17. 12. From this is it not clear that in the resurrection the unjust come forth from the grave in the self-same bodies in which they entered it (John 5. 28, 29)?
23 riches. See 2. 4. on. Ap. 104. ix. 3. afore prepared. Gr. *proetoimazō.* Only here and Eph. 2. 10. **24** Even, &c. = "Us whom He called . . . but of the Gentiles also?" **25** also, &c. = in Hosea also. people. See Acts 2. 47. Quoted from Hos. 2. 23. Cp. 1 Pet. 2. 10. **26** come to pass = be. children. Ap. 108. iii. Quoted from Hos. 1. 9, 10.

i 27 Esaias also crieth °concerning Israel, °"**Though the number of the [26]children of Israel be as the sand of the sea, °a °remnant shall be saved:**
28 **For He will °finish the °work, and °cut *it* short [1]in °righteousness: because a short °work will °the LORD make °upon the [17]earth.**"
29 And as Esaias said before, °"**Except [28]the LORD of °Sabaoth had °left us a seed, we had been as Sodoma, and been made like unto Gomorrha.**"

N O[1] l 30 [14]What shall we say then? That the Gentiles, which followed °not after [28]righteousness, °have attained to [28]righteousness, even the [28]righteousness which is [5]of °faith.

m 31 But Israel, which followed after °the law of [28]righteousness, °hath [1]not °attained [22]to °the law of [28]righteousness.
32 Wherefore? Because *they sought it* [1]not [10]by [30]faith, but as it were [10]by the works °of the law.

m For they °stumbled at that °stumblingstone;
33 As it is written, °"**Behold, I lay [1]in °Sion a [32]stumblingstone and rock of °offence:**

l **and °whosoever °believeth on Him shall [1]not be °ashamed.**"

O[2] n **10** Brethren, my heart's °desire and °prayer °to °God °for °Israel is, °that they might be saved.
2 For I °bear them record that they have a zeal of [1]God, but °not °according to °knowledge.
3 For they being °ignorant of [1]God's °righteousness, and °going about to establish their own °righteousness, have [2]not submitted themselves °unto the °righteousness of [1]God.

o 4 For °Christ *is* the end of the law °for [3]righteousness to every one that °believeth.

n 5 For °Moses describeth the [3]righteousness which is °of the law, that "**the °man which doeth those things shall live °by them.**"
6 But the [3]righteousness which is [5]of °faith speaketh on this wise, "**Say °not °in thine heart, 'Who shall °ascend °into °heaven?'**" (that is, to bring [4]Christ down *from above:*)
7 "**Or, 'Who shall descend [6]into the °deep?'**" (that is, to bring up [4]Christ again °from the dead.)
8 But what saith it? "**The °word is nigh thee, *even* [6]in thy mouth, and [6]in thy heart:**" that is, the °word of °faith, which we °preach;
9 That °if thou shalt confess °with thy mouth °the °Lord °Jesus, and shalt °believe [6]in thine heart that [1]God °hath °raised Him [7]from the dead, thou shalt be saved.
10 For °with the heart °man [4]believeth °unto [3]righteousness; and °with the mouth °confession is made °unto salvation.

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27 concerning = over. Ap. 104. xvii. 1.
Though. Ap. 118. 1. b. **a** = the.
remnant. Gr. *kataleimma.* Only here.
28 finish = close. Gr. *sunteleō.* See Acts 21. 27.
work = account. Gr. *logos.* Ap. 121. 10.
cut . . . short. Gr. *suntemnō.* Only here and next clause. **righteousness.** Ap. 191. 3.
the Lord. Ap. 98. VI. i. β. 1. B. a.
upon. Ap. 104. ix. 1. Quoted almost verbatim from the Sept. of Isa. 10. 22, 23. Ap. 107. II. 3 (b).
29 **Except** = If (Ap. 118. 1. a) not (Ap. 105. II.)
Sabaoth Hosts. Only here and Jas. 5. 4. First occ. 1 Sam. 1. 11. Quoted from Isa. 1. 9. Ap. 107. I. 3.
left. Gr. *enkataleipō.* See Acts 2. 27.

9. 30-33 (O[1], p. 1680). ISRAEL'S FAILURE IN SPITE OF THE PROPHETS. (*Introversion.*)

O[1] | l | 30. With the believer, no running or willing (*v.* 16).
m | 31, 32–. With the runner or willer, no believing.
m | –32, 33–. With the runner or willer, only stumbling.
l | –33. With the believer, no stumbling.

30 not. Ap. 105. II.
have attained **to** = obtained. Gr. *katalambanō.* See John 12. 35.
faith. Ap. 150. II. 1. That is, on faith-principle, as in 1. 17.
31 the = a. **hath** = omit.
attained. Gr. *phthanō.* Not the same word as in 30. See Luke 11. 20.
32 of the law. The texts omit.
stumbled. Gr. *proskoptō.* Here, 14. 21. 1 Pet. 2. 8, and five times in the Gospels.
stumblingstone. Gr. *proskomma.* Here, *v.* 33; 14. 13, 20. 1 Pet. 2. 8.
33 Behold. Ap. 133. I. 2. **Sion.** Ap. 68.
offence. See 1 Cor. 1. 23.
whosoever. The texts read "he who".
believeth. Ap. 150. I. v. (iii) 1.
ashamed = put to shame. See Rom. 5. 5.
Quoted from Isa. 28. 16. Ap. 107. II. 3 (b) and 4.

10. 1-13 (O[2], p. 1680). ISRAEL'S FAILURE UNDER THE LAW. (*Alternation.*)

O[2] | n | 1–3. The Righteousness of God. Israel's ignorance of it.
o | 4. Christ the end of the Law.
n | 5–10. The Righteousness of God. Teaching of the Law.
o | 11–13. Christ the end of the Law. Witness of the Prophets.

10. 1 desire. Gr. *eudokia.* See Luke 2. 14, and cp. Eph. 1. 5, 9. Phil. 1. 15; 2. 13. 2 Thess. 1. 11.
prayer. Ap. 134. II. 3.
to. Ap. 104. xv. 3. **God.** Ap. 98. I. i. 1.
for. Ap. 104. xvii. 1.
Israel. The texts read them.
that, &c. = for (Gr. *eis*) salvation.
2 bear . . . record. Gr. *martureō.* See 3. 21.
not. Ap. 105. I. **according to.** Ap. 104. x. 2.
knowledge. Ap. 132. II. ii.
3 ignorant. See 1. 13.
righteousness. Ap. 191. 3.
going about = seeking. **unto** = to.
4 Cnrist. Ap. 98. IX. **for.** Ap. 104. vi.
believeth. Ap. 150. I. i.

5 Moses. See 5. 14. **of.** Ap. 104. vii. **man.** Ap. 123. 1. **by.** Ap. 104. viii. Quoted from Lev. 18. 5. **6** faith. Ap. 150. II. 1. Cp. 1. 17. **not.** Ap. 105. II. **in.** Gr. *en.* Ap. 104. viii. **ascend.** See John 3. 13. Acts 2. 34. **into.** Ap. 104. vi. **heaven** = the heaven. Matt. 6. 9, 10. **7 deep.** Gr. *abussos.* See Luke 8. 31. **from the dead.** Gr. *ek nekrōn.* Ap. 139. 3. **8 word.** Gr. *rhēma.* See Mark 9. 32. These quotations are from Deut. 30. 12–14. **faith** = the faith. Ap. 150. II. 1. **preach.** Ap. 121. 1. **9** if. Ap. 118. 1. b. **with.** Gr. *en.* **the Lord Jesus** = Jesus as Lord. Cp. John 13. 13. 1 John 4. 15. **Lord.** Ap. 98. VI. i. β. 2. B. **Jesus.** Ap. 98. X. **believe.** Ap. 150. I. 1. iii. **hath.** Omit. **raised.** See 4. 24. **10 with.** No prep. Dat. case. **man believeth** = it is believed. **unto.** Ap. 104. vi. **confession,** &c. = it is confessed.

o 11 For the Scripture saith, "**Whosoever °believeth on Him shall [2]not be °ashamed.**"
12 For there is °no °difference between the Jew and the Greek: for the same [9]Lord °over all is rich [10]unto all that °call upon Him.
13 For "**whosoever shall [12]call upon the °name of the °LORD shall be saved.**"

O[3] p 14 How then shall they [12]call °on Him in Whom they have [2]not °believed? and how shall they °believe in Him of Whom they have [2]not heard? and how shall they hear °without °a preacher?
15 And how shall they [14]preach, °except they be °sent? as it is written, "**How °beautiful are the feet of them that °preach the gospel of peace, and °bring glad tidings of good things!**"

q 16 But they have [2]not all obeyed the °gospel. For Esaias saith, [13]"**LORD, who °hath 'believed °our report?**"

p 17 So then [6]faith *cometh* °by hearing, and hearing °by the [8]word of °God.
18 But I say, Have they [2]not heard? Yes verily, "**their °sound went [6]into all the °earth, and their [8]words [10]unto the °ends of the °world.**"

q 19 But I say, Did [2]not Israel °know? First [5]Moses saith, "**I will °provoke you to jealousy °by *them that are* [12]no °people, *and* °by a °foolish °nation I will °anger you.**"
20 But Esaias is °very bold, and saith, "**I was found of them that sought Me [6]not; I was made °manifest [3]unto them that °asked [6]not after Me.**"
21 But [1]to Israel He saith, "**All day long I have °stretched forth My hands °unto a °disobedient and °gainsaying °people.**"

K M r **11** I say then, °Hath °God °cast away His °people? °God forbid. For I °also am an Israelite, °of the seed of Abraham, *of* the tribe of Benjamin.
2 [1]God [1]hath °not [1]cast away His [1]people which He °foreknew. °Wot ye °not what the Scripture saith °of Elias? how he °maketh intercession to [1]God °against Israel, saying,
3 °"**LORD, they °have killed Thy prophets, and °digged down Thine altars; and I am °left alone, and they seek my °life.**"

s 4 But what saith the °answer of God °unto him? "**I have reserved to Myself seven thousand °men, who have [2]not bowed the knee to *the image of* Baal.**"

11 believeth. Ap. 150. I. 1. v. (iii). 1.
ashamed. See 9. 33. Quoted from Isa. 28. 16.
12 no. Gr. *ou*.
difference. See 3. 22.
over = of.
call upon. See Acts 2. 21.
13 name. See Acts 2. 38.
Lord. Ap. 98. VI. i. β. 1. B. a. Quoted from Joel 2. 32.

10. 14-21 (O[3], p. 1680). ISRAEL'S FAILURE UNDER THE GOSPEL. (*Alternation.*)

O[1] | p | 14, 15. Israel heard. God vindicated.
| q | 16. Israel inexcusable.
| p | 17, 18. Israel heard. God vindicated.
| q | 19-21. Israel inexcusable.

14 on. Gr. *eis*.
believed. Ap. 150. I. 1. v. (i).
believe. Ap. 150. I. 1. vi.
without = apart from.
a preacher = one preaching (Ap. 121. 1).
15 except = if (Ap. 118. 1. b) not (Gr. *mē*).
sent. Ap. 174. 1.
beautiful. Gr. *hōraios*. Lit. happening in its time. Only here, Matt. 23. 27. Acts 3. 2, 10. Cp. Eccl. 3. 1, 11.
preach the gospel. Ap. 121. 4.
bring glad tidings. Same as above. Quoted from Isa. 52. 7 (Sept.).
16 gospel. See Ap. 140.
hath. Omit.
our report = the hearing of us. Quoted from Isa. 53. 1.
17 by. Ap. 104. vii.
by. Ap. 104. v. 1.
God. The texts read "Christ".
18 sound. Gr. *phthongos*. Only here and 1 Cor. 14. 7. Cp. Acts 4. 18.
earth. Ap. 129. 4.
ends. Gr. *peras*. Here, Matt. 12. 42. Luke 11. 31. Heb. 6. 16.
world. Ap. 129. 3. Quoted from Ps. 19. 4. This *v.* 18, by the Fig. *Prolepsis* (Ap. 6), anticipates the objection that they had not heard.
19 know. Ap. 132. I. ii.
provoke . . . to jealousy. Gr. *parazēloō*. Only here, 11. 11, 14. 1 Cor. 10. 22.
by. Ap. 104. ix. 2.
people. Gr. *ethnos*. foolish. See 1. 21.
nation = people, as above.
anger. Gr. *parorgizō*. Only here and Eph. 6. 4. Used frequently in the Sept. of provoking Jehovah to anger. Deut. 32. 21, &c.
20 very bold. Gr. *apotolmaō*. Only here.
manifest. Gr. *emphanēs*. Only here and Acts 10. 40.
asked. See Acts 5. 27. Quoted from Isa. 65. 1.
21 stretched forth. Gr. *ekpetannumi*. Only here. Used of a bird expanding its wings.
unto. Ap. 104. xv. 3.
disobedient. See 2. 8.
gainsaying. Gr. *antilegō*. See Acts 13. 45.
people. See Acts 2. 47. Quoted from Isa. 65. 2.

11. 1-10 (*M*, p. 1680). GOD'S PURPOSE REGARDING THE REMNANT ACCOMPLISHED. (*Introversion.*)

M | r | 1-3. The majority of Israel rejected God.
| s | 4-6. A remnant reserved, according to God's election.
| *s* | 7-. The remnant obtained what the nation lost.
| *r* | -7-10. Fate of majority. God hardened them.

11. 1 Hath = Did. God. Ap. 98. I. i. 1. cast away = thrust aside. See Acts 7. 27. people. See 10. 21. God forbid. See 3. 4. also = indeed. of. Ap. 104. vii. **2** not. Ap. 105. I. foreknew. Ap. 132. I. iv. Wot = Know. Ap. 132. I. i. of Elias = in (Gr. *en*) Elijah: i. e. in the section which gives Elijah's history. Cp. Mark 12. 26. Luke 20. 37. maketh intercession. See 8. 27. against. Ap. 104. x. 1. **3** Lord. Ap. 98. VI. i. β. 1. B. a. have. Omit. digged down = overthrew. See Acts 15. 16. left. Gr. *hupoleipō*. Only here. life. Ap. 110. III. 1; Ap. 170. 3. **4** answer of God = Divine response. Gr. *chrēmatismos*. Only here. Cp. Acts 11. 26. unto = to. men. Ap. 123. 2. Quoted from 1 Kings 19. 10-18.

5 Even so then °at this present °time also there is a °remnant °according to the °election of °grace.
6 And °if by [5]grace, then *is it* °no more [1]of works: otherwise [5]grace is °no more [5]grace. But °if *it be* [1]of works, then is it °no more [5]grace: otherwise work is °no more work.

s 7 What then? Israel °hath [2]not °obtained that which he seeketh for; but the [5]election °hath °obtained it,

r and the °rest were °blinded
8 (According as it is written, [1]"**God °hath given them the °spirit of °slumber, eyes that they should °not °see, and ears that they should °not hear**";) unto this day.
9 And David saith, "**Let their °table be made °a snare, and °a trap, and °a °stumblingblock, and °a °recompence °unto them:**
10 **Let their eyes °be darkened, that they may [8]not [8]see, and °bow down their °back alway.**"

L T[1] *t* 11 I say then, °Have they stumbled °that they °should fall? [1]God forbid: but *rather* °through their °fall salvation *is come* [4]unto the Gentiles, °for to °provoke them to jealousy.

u 12 Now [6]if the [11]fall of them *be* the riches of the °world, and the °diminishing of them the riches of the Gentiles; how much more their °fulness?

t 13 For I speak to you Gentiles, inasmuch as ℑ am the °apostle of the Gentiles, I °magnify mine °office:
14 [6]If by any means I may °provoke to emulation *them which are* my flesh, and might save °some [1]of them.

u 15 For [6]if the °casting away of them *be* the °reconciling of the [12]world, what *shall* the °receiving *of them be* °but °life °from the dead?
16 For [6]if the °firstfruit *be* holy, the °lump °*is* also *holy:* and [6]if the root *be* holy, °so *are* the branches.

T[2] *v* 17 And [6]if [14]some of the branches °be broken off, and thou, being a °wild olive tree, wert °graffed in °among them, and with them °partakest of the root and °fatness of the olive tree;
18 °Boast [8]not against the branches. But [6]if thou °boast, thou bearest [2]not the root, but the root thee.

5 at. Ap. 104. viii.
time. See 3. 26.
remnant. Gr. *leimma.* Only here. Cp. 9. 27.
according to. Ap. 104. x. 2.
election. See 9. 11.
grace. See 1. 5. Ap. 184. I. 1.
6 if. Ap. 118. 2. a.
no more = no longer. The texts omit last clause of the verse.
7 hath. Omit.
obtained. Gr. *epitunchanō.* Only here, Heb. 6. 15; 11. 33. Jas. 4. 2.
rest. See 1. 13. Ap. 124. 3.
blinded = hardened. Gr. *pōroō.* Here, 2 Cor. 3. 14, and three times in the Gospels. Cp. *v.* 25.
8 hath given = gave.
spirit. Ap. 101. II. 7.
slumber = stupor. Gr. *katanuxis.* Only here.
Quoted from Isa. 29. 10.
not. Ap. 105. II.
see. Ap. 133. I. 5.
9 table. Put by Fig. *Metaphor* for material prosperity.
a = for (Gr. *eis*) a.
stumblingblock. See 9. 32.
recompence. Gr. *antapodoma.* Only here and Luke 14. 12.
10 be darkened. See Rom. 1. 21.
bow down. Gr. *sunkamptō.* Only here.
back. Gr. *nōtos.* Only here. Quoted from Ps. 69. 23. Cp. Deut. 28. 43.

11. 11-32 (*L*, p. 1680). GOD'S PURPOSE WILL EMBRACE THE WHOLE. (*Division.*)

L | T[1] | 11-16. Israel provoked to jealousy.
| T[2] | 17-24. The wild olive graft.
| T[3] | 25-32. The hardening of Israel.

11. 11-16 (T[1], above). ISRAEL PROVOKED TO JEALOUSY. (*Alternation.*)

T[1] | t | 11. Salvation to Gentiles provokes Israel to jealousy.
u | 12. Benefit to world through Israel's fall. Greater benefit will come from their fulness.
t | 13, 14. Paul's apostleship provokes Israel to jealousy.
u | 15, 16. Benefit through Israel's rejection. Greater benefit will be through their restoration.

11 Have, &c. = Did they not (Gr. *mē*) stumble (Gr. *ptaiō.* Only here, Jas. 2. 10; 3. 2. 2 Pet. 1. 10)?
that = in order that. Gr. *hina.*
should = might.
through = by (Dat.).
fall. Ap. 128. I. ii. 3.
for. Ap. 104. vi.
provoke, &c. See 10. 19.
12 world. Ap. 129. 1.
diminishing. Gr. *hēttēma.* Only here and 1 Cor. 6. 7. Cp. 2 Cor. 12. 13.
fulness. Gr. *plērōma.* Cp. Ap. 125. 7. **13** apostle. Ap. 189. magnify = glorify. See p. 1511. office = ministry. Ap. 190. II. 1. **14** provoke, &c. See *v.* 11. some. Ap. 124. 4. **15** casting away. See Acts 27. 22 (loss), and cp. Ex. 32. 11. reconciling. See 5. 11. receiving. Gr. *proslēpsis.* Only here. but = if not (Gr. *ei mē*). life. Ap. 170. 1. from the dead. Gr. *ek nekrōn.* Ap. 139. 3. **16** firstfruit. See 8. 23. lump. See 9. 21. *is* also = also *is.* so, &c. = the branches also are.

11. 17-24 (T[2], above). THE WILD OLIVE GRAFT. (*Introversion.*)

T[2] | v | 17, 18. The wild olive graft, not to boast
w | 19, 20. The wild olive to fear.
w | 21, 22. Reason for fear.
v | 23, 24. The reason for not boasting.

17 be, &c. = were broken off. Gr. *ekklazō.* Only here and *vv.* 19, 20. wild olive tree. The oleaster which bears no fruit. Gr. *agrielaios.* Only here and *v.* 24. graffed in. Gr. *enkentrizō.* Only here and *vv.* 19, 23, 24. among. Ap. 104. viii. (2). partakest = art partaker (Gr. *sunkoinōnos.* Only here, 1 Cor. 9. 23. Phil. 1. 7. Rev. 1. 9). fatness. Gr. *piotēs.* Only here. **18** Boast. Gr. *katakauchaomai.* Only here, Jas. 2. 13; 3. 14.

w 19 Thou wilt say then, °"The branches were [17]broken off, [11]that ℨ might be [17]graffed in."
20 Well; because of °unbelief they were [17]broken off, and thou standest by °faith, Be [8]not °highminded, but fear:

w 21 For [6]if [1]God spared [2]not the °natural branches, *take heed* °lest He °also spare °not thee.
22 °Behold therefore the °goodness and °severity of [1]God: °on them which fell, °severity; but °toward thee, °goodness, °if thou °continue in *His* °goodness: otherwise thou also shalt be cut off.

v 23 And they also, [22]if they °abide [8]not still in [20]unbelief, shall be [17]graffed in: for [1]God is able to [17]graff them in again.
24 For °if thou wert cut °out of the °olive tree which is wild °by nature, and wert [17]graffed °contrary to nature °into a °good olive tree: how much more shall these, which be the [21]natural *branches*, be [17]graffed into their own olive tree?

T[3] U W x 25 For °I would [2]not, brethren, that ye should be ignorant of this °mystery, °lest ye should be wise °in your own conceits; that °blindness °in part is happened to Israel,

y until the °fulness of the Gentiles be come in.

X 26 And so all Israel shall be saved: as it is written, "**There shall come [24]out of °Sion the Deliverer, and shall turn away °ungodliness °from Jacob:**"
27 "**For this *is* °My covenant [4]unto them, when I shall °take away their °sins.**"

V 28 °As concerning the gospel, *they are* enemies °for your sakes:

V but °as touching the [5]election, *they are* °beloved °for the fathers' sakes.
29 For the °gifts and calling of [1]God *are* °without repentance.

U W y 30 For as ye °in times past °have not believed [1]God, yet have now °obtained mercy °through their °unbelief:

x 31 Even so [30]have these also now [30]not believed, [11]that through your mercy they also may [30]obtain mercy.

X 32 For [1]God °hath concluded them all °in [30]unbelief, [11]that He might °have mercy upon all.

H Y 33 O the depth of the °riches

19 The. Omit.
20 unbelief. See *v.* 30 and 3. 3.
faith. Ap. 150. II. 1.
highminded = arrogant. Gr. *hupsēlophroneō.* Only here and 1 Tim. 6. 17.
21 natural = according to (Ap. 104. x. 2) nature.
lest. The texts read "that".
also spare not = neither (Gr. *oude*) spare.
22 Behold. Ap. 133. I. 3.
goodness. See 2. 4.
severity = cutting off. Gr. *apotomia.* Only here.
on. Ap. 104. ix. 3.
toward = on, as above.
if. Ap. 118. 1. b. **continue.** See 6. 1.
23 abide = continue, as above.
24 if. Ap. 118. 2. c.
out of. Ap. 104. vii.
olive tree, &c. Read "wild olive tree which is so by (Ap. 104. x. 2) nature".
contrary to. Ap. 104. xii. 3.
into. Ap. 104. vi.
good olive tree. Gr. *kallielaios.* Only here. It is only in the kingdom of grace that such a process, thus contrary to nature, can be successful.

11. 25-32 (T[3], p. 1684). THE HARDENING OF ISRAEL. (*Introversion.*)

T[3] | U | W | x | 25–. Hardening to Israel.
y | –25. The fulness of the Gentiles.
X | 26, 27. The salvation of Israel, the end.
V | 28–. The Gospel standpoint. Israel enemies.
V | –28, 29. The election standpoint. Israel beloved.
U | *W* | *y* | 30. Mercy to the nations. The result.
x | 31. Disobedience of Israel, the means.
X | 32. Mercy upon all, the end.

25 I would, &c. See 1. 13.
mystery = secret. Ap. 193.
lest = in order that . . . not. Gr. *hina mē.*
in your own conceits. Lit. with (Ap. 104. xii. 2) yourselves. Cp. Prov. 3. 7.
blindness = hardness. Gr. *pōrōsis.* See Mark 3. 5.
in part. Gr. *apo merous.*
fulness. Gr. *plērōma.* That is, the fulness of times when the full number of Acts 15. 17 is completed. Cp. Luke 21. 24. Isa. 59. 20.
26 Sion. Ap. 68.
ungodliness. Ap. 128. IV.
from. Ap. 104. iv.
27 My covenant = the covenant (see 9. 4) with (Ap. 104. xii. 1) Me.
take away. Gr. *aphaireō.* Cp. Heb. 10. 4. Rev. 22. 19.
sins. Ap. 128. I. ii. 1. This is a combined quotation from Isa. 59. 20, 21 and 27. 9. Ap. 107. II. 4.
28 As concerning. Ap. 104. x. 2.
for . . . sakes = on account of (Ap. 104. v. 2).
as touching = as concerning, as above.
beloved. Ap. 135. III.
29 gifts. Ap. 184. I.
without repentance = not to be repented of. Ap. 111. III.
30 in times past = at one time (*pote*). **have not believed** = disobeyed. See 2. 8.
obtained mercy. Lit. were pitied. **through.** No prep. **unbelief** = disobedience. Gr. *apeitheia.* Also *v.* 32. Eph. 2. 2; 5. 6. Col. 3. 6. Heb. 4. 6, 11. Elsewhere, Luke 5. 6. Gal. 3. 22, 23. **in.** Gr. *eis.*
32 hath concluded = shut up. Gr. *sunkleiō.* **have mercy upon** = pity.

11. 33-35 (*H*, p. 1680). PAUL'S JOY REGARDING GOD'S PURPOSE. (*Introversion.*)

H | Y | 33–. The depth of the riches.
Z | z | –33–. Wisdom.
a | –33–. Knowledge.
A | –33–. His judgments unsearchable.
A | –33. His ways untraceable.
Z | *a* | 34–. Knowledge.
z | –34. His counsellor (wisdom).
Y | 35. Who hath given Him His riches?

33 riches. See 2. 4. This *v.* is an example of the Fig. *Thaumasmos.* Ap. 6.

Z z both of the wisdom
a and °knowledge of [1]God!
Λ how °unsearchable *are* His °judgments, and
A His ways °past finding out!
Z a 34 **For who °hath known the mind of the [2]LORD?**
z **or who °hath been His °counsellor?**
Y 35 **Or who °hath first given to Him, and it shall be °recompensed [4]unto him again?**
B 36 For [1]of Him, and °through Him, and °to Him, *are* all things: to Whom *be* °glory °for ever. Amen.

A E K A[1] **12** I °beseech you °therefore, brethren, °by the °mercies of °God, °that ye °present your bodies a living sacrifice, holy, °acceptable °unto °God, *which is* your °reasonable °service.
2 And be °not °conformed to this °world: but be ye °transformed by the °renewing of °your mind, °that ye may prove what *is* °that good, and [1]acceptable, and °perfect, °will of [1]God.

A[2] B 3 For I say, °through the °grace given [1]unto me, to every °man that is °among you, [2]not to °think *of himself* more highly °than he ought to think; but to think °soberly, according as [1]God °hath dealt to °every °man the measure of °faith.

C 4 For as we have many °members °in one body, and all °members have °not the same °office:
5 So we, *being* many, are one body [4]in °Christ, and °every one [4]members one of another.
6 °Having then °gifts °differing °according to the [3]grace that is given to us, °whether prophecy, *let us prophesy* °according to the °proportion of °faith;
7 °Or °ministry, *let us wait* °on *our* ministering: °or he that teacheth, °on teaching;
8 [7]Or he that °exhorteth, [7]on °exhortation: he that °giveth, *let him do it* °with °simplicity; he that °ruleth, °with diligence; he that sheweth mercy, °with °cheerfulness.

knowledge. Ap. 132. II. 1.
unsearchable = inscrutable. Gr. *anexereunētos.* Only here.
judgments. Ap. 177. 6.
past finding out = untraceable. Gr. *anexichniastos.* Only here and Eph. 3. 8.
34 hath known = knew. Ap. 132. I. ii.
hath been = became.
counsellor = fellow-counsellor. Gr. *sumboulos.* Only here. Cp. Ap. 102. 4.
35 hath first given = gave first. Gr. *prodidōmi.* Only here.
recompensed... again = repaid. Gr. *antapodidōmi.* Here, 12. 19. Luke 14. 14. 1 Thess. 3. 9. 2 Thess. 1. 6. Heb. 10. 30. Cp. *v.* 9.
36 through. Ap. 104. v. 1.
to. Ap. 104. vi.
glory. See 1. 23.
for ever. Ap. 151. II. A. ii. 7. a. This *v.* is the Fig. *Polyptōton* (Ap. 6), the pronoun "Him" being introduced by three different prepositions, *ek*, *dia*, and *eis*.

12. 1—15. 7 (*E*, p. 1661). PRACTICAL. (*Division.*)

E | A[1] | 12. 1, 2. As regards God.
| A[2] | 12. 3—15. 7. As regards man.

12. 1 beseech. Ap. 134. I. 6.
therefore. This refers to 8. 39, chaps. 9-11 being a digression.
by. Ap. 104. v. 1.
mercies. Gr. *oiktirmos.* Only here, 2 Cor. 1. 3. Phil. 2. 1. Col. 3. 12. Heb. 10. 28. Cp. 9. 15, and Luke 6. 36. "Compassion" in the Sept. of Lam. 3. 22.
God. Ap. 98. I. i. 1.
that ye = to.
present. Same as "yield", 6. 13, 19. Cp. Luke 2. 22.
acceptable = well-pleasing. Gr. *euarestos.* Here, *v.* 2; 14. 18. 2 Cor. 5. 9. Eph. 5. 10. Phil. 4. 18. Col. 3. 20. Tit. 2. 9. Heb. 13. 21.
unto = to.
reasonable. Gr. *logikos.* Only here and 1 Pet. 2. 2.
service. Gr. *latreia.* Ap. 190. II. 3.
2 not. Gr. *mē.* Ap. 105. II.
conformed. Gr. *suschēmatizō.* Only here and 1 Pet. 1. 14. Cp. 1 Cor. 4. 6.
world. Gr. *aiōn.* Ap. 129. 2.
transformed. Gr. *metamorphoomai.* See Matt. 17. 2.
renewing. Gr. *anakainōsis.* Only here and Tit. 3. 5. Cp. Heb. 6. 6.
your = the.
that, &c. = to (Gr. *eis*) your proving.
that = the.
perfect. Gr. *teleios* Ap. 125. 1.
will. Gr. *thelēma.* Ap. 102. 2.

12. 3—15. 7 (A[2], above). AS REGARDS MAN. (*Introversion.*)

A[2] | B | 12. 3-8. The brethren.
| C | 12. 9-21. Social relationships.
| D | 13. 1-7. Civil relationships.
| *C* | 13. 8-14. Social relationships.
| *B* | 14. 1—15. 7. The brethren.

3 through. Gr. *dia.* Ap. 104. v. 1. **grace.** Gr. *charis* Ap. 184. I. 1. **man** = one. **among.** Gr. *en.* Ap. 104. viii. 2. **think... more highly** = think overweeningly. Gr. *huperphroneō.* Only here. **than** = in comparison with (Gr. *para.* Ap. 104. xii. 3) what. **soberly** = unto (Gr. *eis*) the being sober. Gr. *sōphroneō.* Here, Mark 5. 15. Luke 8. 35. 2 Cor. 5. 13. Tit. 2. 6. 1 Pet. 4. 7. **hath dealt** = imparted. **every** = each. **faith.** Gr. *pistis.* Ap. 150. II. 1. **4 members** = the members. **in.** Ap. 104. viii. **not.** Ap. 105. I. **office.** See 8. 13 (deeds). **5 Christ.** Ap. 98. IX. **every one** = severally. Gr. *kath'* (Ap. 104. x) *heis.* **6 Having then** = But having. **gifts.** Gr. *charisma.* Ap. 184. I. 2. **differing.** Gr. *diaphoros.* Only here; Heb. 1. 4; 8. 6; 9. 10. **according to.** Gr. *kata.* Ap. 104. x. 2. **whether.** Gr. *eite.* See Ap. 118. 2. a. **proportion.** Gr. *analogia.* Only here. **faith** = the faith (*v.* 3). **7 Or.** Ap. 118. 2. a. **ministry** = ministering. Ap. 190. II. 1. **on.** Ap. 104. viii. **8 exhorteth.** Ap. 134. I. 6. **exhortation.** Gr. *paraklēsis.* See Acts 4. 36. **giveth.** See 1. 11. **with.** Ap. 104. viii. **simplicity.** Gr. *haplotēs.* Elsewhere, 2 Cor. 1. 12; 8. 2; 9. 11, 13; 11. 3. Eph. 6. 5. Col. 3. 22. **ruleth** = presideth. Gr. *proistēmi.* Here; 1 Thess. 5. 12. 1 Tim. 3. 4, 5, 12; 5. 17. Tit. 3. 8, 14. **cheerfulness.** Gr. *hilarotēs.* Only here. The adj. in 2 Cor. 9. 7.

C **9** *Let* °love be °without dissimulation. °Abhor °that which is evil; °cleave to °that which is good.
10 *Be* °kindly affectioned one °to another with °brotherly love; °in honour °preferring one another;
11 [2]Not °slothful in °business; °fervent °in °spirit; °serving the °Lord;
12 Rejoicing in °hope; °patient in tribulation; continuing °instant in °prayer;
13 °Distributing to the necessity of °saints; °given to °hospitality.
14 Bless them °which °persecute you: bless, and curse [2]not.
15 °Rejoice °with them that do °rejoice, and weep °with them that weep.
16 °*Be* of the same °mind one °toward another. °Mind [2]not °high things, but °condescend to °men of low estate. °**Be** [2]**not** °**wise** °**in your own conceits.**
17 Recompense to °no man °evil °for evil. °**Provide things** °**honest in the sight of all** °**men.**
18 °If it be possible, °as much as lieth °in you, °live peaceably [15]with all [17]men.
19 °Dearly °beloved, °avenge [2]not yourselves, but °*rather* give place °unto °wrath: for it is written, °"**Vengeance** *is* **Mine; I will** °**repay, saith the** °LORD."
20 Therefore °**if thine enemy hunger,** °**feed him; °if he thirst, give him** °**drink: for in so doing thou shalt** °**heap coals of fire** °**on his head.**
21 Be [2]not overcome °of [17]evil, but overcome [17]evil [8]with good.

D **13** Let every °soul °be subject °unto the °higher °powers. For there is °no °power °but °of °God: the °powers that be are °ordained °of °God.
2 Whosoever therefore °resisteth the [1]power, °resisteth the °ordinance of [1]God: and they that °resist shall receive to themselves °damnation.
3 For °rulers are °not a terror to good works, but to the °evil. °Wilt thou then °not be afraid of the [1]power? °do that which is good, and thou shalt have °praise °of the same:
4 For he is °the °minister of [1]God to thee °for good. But °if thou do that which is [3]evil, be afraid; for he °beareth [3]not the sword in vain:

9 love. Ap. 135. II. 1.
without dissimulation = unfeigned. Gr. *anupokritos.* Occ. 2 Cor. 6. 6. 1 Tim. 1. 5. 2 Tim. 1. 5. Jas. 3. 17. 1 Pet. 1. 22.
Abhor = abhorring. Gr. *apostugēō.* Only here.
that . . . evil = the evil. Ap. 128. III. 1.
cleave = cleaving. See Luke 15. 15.
that . . . good = the good.
10 kindly affectioned. Gr. *philostorgos.* Only here. Used of the affectionate regard of members of a family. to. Ap. 104. vi.
brotherly love = love for the brethren. Gr. *philadelphia.* Cp. 1 Pet. 1. 22.
in honour . . . another. I. e. in every honourable matter leading one another on.
preferring. Gr. *proēgeomai.* Lit. to lead before. Only here.
11 slothful. Gr. *oknēros.* Only here; Matt. 25. 26. Phil. 3. 1.
business. Gr. *spoudē*, as "diligence" in *v.* 8.
fervent. See Acts 18. 25.
in. Dat. case. No prep.
spirit = the spirit. Ap. 101. II. 7.
serving. Ap. 190. III. 2.
Lord. Ap. 98. VI. i. β. 2. A.
12 hope = the hope. Cp. 5. 2. Tit. 2. 13.
patient. Gr. *hupomenō.* Cp. Matt. 10. 22. 1 Cor. 13. 7.
instant = steadfastly. See Acts 1. 14.
prayer. Ap. 134. II. 2.
13 Distributing = Communicating. Gr. *koinōneō.* Sometimes transl. "partake".
saints. See 1. 7. given to = pursuing.
hospitality = kindness to strangers. Gr. *philoxenia.* Only here and Heb. 13. 2. The adj. in 1 Tim. 3. 2. Tit. 1. 8. 1 Pet. 4. 9.
14 which = that.
persecute. The same Gk. word as for "given to", *v.* 13.
15 Rejoice. Cp. 1 Cor. 12. 26.
with, with. Ap. 104. xi. 1.
16 *Be* . . . mind. I. e. Be in brotherly sympathy with.
mind. Gr. *phroneō.* See 8. 5.
toward. Ap. 104. vi.
high things. Cp. *v.* 3.
condescend = lit. be carried away with. Gr. *sunapagomai.* Only here, Gal. 2. 13. 2 Pet. 3. 17.
men . . . estate = the lowly (ones).
Be . . . conceits. Prov. 3. 7.
Be = Become.
wise = prudent. Gr. *phronimos.* Occ. 11. 25.
in. Ap. 104. xii. 2.
17 no man = no one. Gr. *mēdeis.*
evil. Ap. 128. III. 2.
for. Ap. 104. ii.
Provide = Take thought beforehand. Gr. *pronoeō.* Only here, 2 Cor. 8. 21. 1 Tim. 5. 8. See Prov. 3. 4 (Sept.).
honest = good or beautiful. Gr. *kalos.* Occ. 102 times, generally rendered "good". Cp. Luke 8. 15. 2 Cor. 8. 21; 13. 7. Jas. 2. 7. 1 Pet. 2. 12.
men. Ap. 123. 1. **18** If. Ap. 118. 2. a.
as . . . you = lit. as is of (Ap. 104. vii) you. Mark 9. 50. 2 Cor. 13. 11. 1 Thess. 5. 13.
live peaceably = be at peace. Gr. *eirēneuō.* Only here,
19 Dearly. Omit. beloved. Ap. 135. III. avenge = revenge. See Luke 18. 3. *rather.* Omit. unto = to. wrath = the wrath (i. e. of God). See 1. 18.
Vengeance. Gr. *ekdikēsis.* See Acts 7. 24. repay = recompense. Gr. *antapodidōmi.* See Deut. 32. 35.
Lord. Ap. 98. VI. i. β. 1. B. a. **20** if, if. Ap. 118. 1. b. feed. Gr. *psōmizō.* Only here and 1 Cor. 13. 3. The noun only in John 13. 26, 27. drink = to drink. heap. Gr. *sōreuō.* Only here and 2 Tim. 3. 6. on. Ap. 104. ix. 3. Quoted from Prov. 25. 21, 22. **21** of. Ap. 104. xviii. 1.

13. 1 soul. Ap. 110. II. be subject. See 8. 7. unto = to. higher = supreme. Gr. *huperechō.* Here, Phil. 2. 3; 3. 8; 4. 7. 1 Pet. 2. 13. powers. Ap. 172. 5. no. Ap. 105. I. but = if (Ap. 118. 2. a.) not (Ap. 105. II). of. Ap. 104. iv, but the texts read "under", Ap. 104. xviii. 1. God. Ap. 98. I. i. 1. ordained. See Acts 13. 48. of. Ap. 104. xviii. 1. **2** resisteth. Gr. *antitassomai.* See Acts 18. 6. resisteth, resist = withstand. Gr. *anthistēmi.* See 9. 19. ordinance. See Acts 7. 53. damnation. Ap. 177. 6. **3** rulers. Ap. 172. 6. not. Ap. 105. I. evil. Ap. 128. III. 2. Wilt . . . power? = desirest thou not then to fear the power? Wilt. Ap. 102. 1. not. Ap. 105. II. do. Gr. *poieō.* praise. See 2. 29. of. Ap. 104. vii. **4** the = a. minister. Ap. 190. I. 1. for. Ap. 104. vi. if. Ap. 118. 1. b. beareth = weareth. Gr. *phoreō.* Elsewhere, Matt. 11. 8. John 19. 5. 1 Cor. 15. 49, 49. Jas. 2. 3.

for he is the °minister of [1]God, a °revenger °to *execute* wrath °upon him that °doeth [3]evil.

5 Wherefore *ye* must needs be [1]subject, [3-]not only °for °wrath, but also °for conscience sake.

6 For °for this cause °pay you °tribute also: for they are [1]God's °ministers, °attending continually °upon this very thing.

7 Render °therefore to all °their °dues: [6]tribute to whom [6]tribute *is due;* °custom to whom °custom; fear to whom fear; honour to whom honour.

C 8 Owe °no man any thing, °but to °love one °another: for he that °loveth °another hath °fulfilled °the law.

9 For this, "**Thou shalt [3-]not commit adultery, Thou shalt [3-]not kill, Thou shalt [3-]not steal, Thou shalt [3-]not bear false witness, Thou shalt [3-]not °covet;**" and °if *there be* °any °other °commandment, it is °briefly comprehended °in this °saying, °namely, "**Thou shalt [8]love thy °neighbour as thyself.**"

10 °Love °worketh °no °ill to his [9]neighbour: therefore °love *is* °the °fulfilling of °the law.

11 And that, °knowing the °time, that now *it is* °high time to °awake °out of sleep: for now *is* our salvation nearer than when we °believed.

12 The night is °far spent, the day is °at hand: let us therefore °cast off the works of °darkness, and let us put on the °armour of °light.

13 Let us walk °honestly, as [9]in the day; [-3]not in °rioting and drunkenness, [-3]not in chambering and °wantonness, [-3]not in strife and °envying.

14 But put ye on the °Lord Jesus Christ, and make [-3]not °provision for °the flesh, °to *fulfil* the lusts *thereof.*

B E[1] **14** Him that is weak in the °faith °receive ye, °*but* °not °to °doubtful °disputations.

F[1] b 2 °For one °believeth that he may eat all things: °another, who is weak, eateth herbs.

revenger = avenger. Gr. *ekdikos.* Only here and 1 Thess. 4. 6.
to *execute* = for. Ap. 104. vi.
upon him = to the one.
doeth = practiseth. Gr. *prassō.*
5 for. Ap. 104. v. 2.
wrath = the wrath.
for conscience sake = on account of (Ap. 104. v. 2) the conscience. See 2. 15; 9. 1. Acts 23. 1.
6 for this cause. Gr. *dia* (Ap. 104. v. 2) *touto.*
pay you = ye pay. Gr. *teleō.* As "fulfil" in 2. 27.
tribute. Gr. *phoros.* Tax as paid by those of another state or country. Only here; *v.* 7. Luke 20. 22; 23. 2.
ministers. Ap. 190. I. 4.
attending continually = persevering. Same Gr. word in 12. 12.
upon. Ap. 104. vi.
7 therefore. Omit.
their = the.
dues. Gr. *opheilē.* Only here and Matt. 18. 32.
custom. That which is paid for public ends. Gr. *telos.* Cp. Matt. 17. 25.
8 no man = no one. Gr. *mēdeis.*
but = if (Ap. 118. b) not (Ap. 105. II).
love. Ap. 135. I. 1.
another = the other. Ap. 124. 2.
fulfilled. See 1. 29. Ap. 125. 7. the. Omit.
9 covet. See 7. 7.
if . . . any. Gr. *ei* (Ap. 118. 2. a) *tis* (Ap. 123. 3).
other. Ap. 124. 2.
commandment. See 7. 8, 9.
briefly comprehended = summed up. Gr. *anakephalaioomai.* Only here and Eph. 1. 10.
in. Ap. 104. viii.
saying. Ap. 121. 10.
namely. Lit. in (Ap. 104. viii) the (saying).
neighbour. Gr. *plēsios.*
10 Love. Ap. 135. II. 1.
worketh. See 2. 10. no. Ap. 105. I.
ill. Gr. *kakos,* transl. "evil" in *vv.* 3, 4.
the, the. Omit.
fulfilling = fulfilment, or fulness. Gr. *plērōma.* See 11. 12, 25.
11 knowing. Ap. 132. I. 1.
time = season. Gr. *kairos.*
high time. Gr. *hōra.* See 1 John 2. 18 (hour).
awake = be awakened. Ap. 178. I. 4.
out of. Ap. 104. vii.
believed. See 1. 16. Ap. 150. I. 1. i.
12 far spent = advanced. See Luke 2. 52. Gal. 1. 14. 2 Tim. 2. 16; 3. 9, 13.
at hand = drawn nigh. Cp. Luke 21. 28.
cast off. See Acts 7. 58 (laid down).
darkness = the darkness. See 2. 19. Cp. Eph. 5. 11. Col. 1. 13. armour. See 6. 13. light = the light. Ap. 130. 1. See John 1. 4, and cp. 2 Cor. 6. 7.
13 honestly = decently. Gr. *euschēmonōs.* Only here, 1 Cor. 14. 40. 1 Thess. 4. 12. rioting = revelling. Gr. *kōmos.* Only here, Gal. 5. 21. 1 Pet. 4. 3. wantonness = lasciviousness. Here, Mark 7. 22. 2 Cor. 12. 21. Gal. 5. 19. Eph. 4. 19. 1 Pet. 4. 3. 2 Pet. 2. 7, 18. Jude 4. envying = jealousy. See Acts 5. 17.
14 Lord Jesus Christ. See 1. 7. provision. See Acts 24. 2. the flesh. I. e. the old nature. to . . . *thereof.* Lit. unto (Ap. 104. vi) lusts. See 1. 24.

14. 1—15. 7 (*B*, p. 1686). THE BRETHREN. (*Alternation.*)

B | E[1] | 14. 1. Reception of the weak.
F[1] | **14.** 2-23. Not to be judged. "For."
E[2] | 15. 1. Their infirmities tolerated.
F[2] | 15. 2-6. To be pleased. "For."
E[3] | 15. 7. To be received.

14. 1 faith. Ap. 150. III. receive. See Acts 17. 5. *but.* Omit. not. Ap. 105. II. to. Ap. 104. vi. doubtful = criticizings. Gr. *diakrisis.* Only here; 1 Cor. 12. 10. Heb. 5. 14. disputations = of (his) thoughts. I. e. without presuming to judge his thoughts.

14. 2-23 (F[1], above). THE WEAK NOT TO BE JUDGED. (*Alternation.*)

F[1] | b | 2, 3. Weakness as to practice.
c | 4. Not to be judged.
b | 5-9. Weakness as to belief.
c | 10-23. Not to be judged.

2 For one = The one indeed. believeth. Ap. 150. I. 1. iii. another = the (other).

3 Let [1] not him that eateth ° despise him that eateth [1] not; and let [1] not him which eateth [1] not ° judge him that eateth: for ° God ° hath received him.

c 4 Who art thou that [3] judgest ° another man's ° servant? to his own ° master he standeth or falleth. ° Yea, he shall be ° holden up: for ° God is able to make him stand.

b 5 ° One man ° esteemeth one day ° above another: another esteemeth every day ° *alike*. Let ° every man be ° fully persuaded ° in his own mind.

6 He that ° regardeth the day, ° regardeth *it* ° unto the ° Lord; ° and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the ° Lord, for he ° giveth [3] God thanks; and he that eateth [1] not, to the ° Lord he eateth ° not, and ° giveth [3] God thanks.

7 For ° none of us ° liveth to himself, and ° no man dieth to himself.

8 For ° whether we [7] live, we [7] live [6] unto the ° Lord; and ° whether we die, we die [6] unto the ° Lord: ° whether we [7] live therefore, ° or die, we are the ° Lord's.

9 For ° to this end ° Christ ° both died, ° and rose, and ° revived, ° that He ° might be Lord both of the ° dead and ° living.

c 10 But why dost thou [3] judge thy brother? or why dost thou ° set at nought thy brother? for we shall all ° stand before the ° judgment seat of ° Christ.

11 For it is written, "***As* I [7] live, saith the ° LORD, every knee shall bow to Me, and every tongue shall ° confess to [3] God.**"

12 So then [5] every one of us shall give ° account ° of himself to [3] God.

13 Let us ° not therefore [3] judge one another ° any more: but [3] judge this rather, ° that no man put a ° stumblingblock or an ° occasion to fall ° in *his* brother's way.

14 I ° know, and am ° persuaded ° by the ° Lord Jesus, that ° *there is* nothing ° unclean ° of itself: ° but to him that ° esteemeth any thing to be ° unclean, to ° him *it is* ° unclean.

15 ° But ° if thy brother ° be grieved ° with ° *thy* meat, ° now walkest thou ° not ° charitably. ° Destroy [1] not ° him ° with thy meat, ° for whom [9] Christ died.

16 Let [1] not then your good be ° evil spoken of:

17 For the ° kingdom of [3] God is [6] not ° meat and ° drink; but ° righteousness, and peace, and ° joy [5] in the ° Holy Ghost.

18 For he that [5] in ° these things ° serveth [9] Christ *is* ° acceptable to [3] God, and ° approved ° of ° men.

19 Let us therefore ° follow after the ° things which make for peace, and ° things wherewith one may ° edify another.

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3 despise. Cp. Luke 18. 9; 23. 11.
judge. Ap. 122. 1.
God. Ap. 98. I. i. 1.
hath received = received.
4 another man's. Ap. 124. 6.
servant = household servant. See Luke 16. 13. Ap. 190. I. 6.
master. Gr. *kurios*. Ap. 98. VI. i.
Yea = But.
holden up = made to stand.
God. The texts read "the Lord".
5 One man = The one indeed.
esteemeth = judgeth. Gr. *krinō*, as *v.* 3.
above. Ap. 104. xii. 3.
alike. Omit.
every man = each.
fully persuaded = assured. See 4. 21.
in. Ap. 104. viii.
6 regardeth = observeth. See 8. 5.
unto = to.
Lord. Ap. 98. VI. i. β. 2. B.
and . . . *it*. The texts omit.
giveth . . . thanks. See Acts 27. 35.
not. Ap. 105. I.
7 none, no man. Gr. *oudeis*.
liveth. Gr. *zaō*. Ap. 170. 1.
8 whether (3), or. Ap. 118. 1. b.
Lord. Ap. 98. VI. i. β. 2. A.
9 to this end = unto (Ap. 104. vi) this (*touto*).
Christ. Ap. 98. IX.
both. Omit.
and rose. The texts omit.
revived = lived (again). Ap. 170. 1.
that = in order that. Gr. *hina*.
might be Lord. Gr. *kurieuō*. See 6. 9, 14.
dead. Ap. 139. 2.
living. Ap. 170. 1.
10 set at nought = "despise", as in *v.* 3.
stand before. See 6. 13 (yield).
judgment seat. See Acts 7. 5.
Christ = the Christ. Ap. 98. IX. The texts read "God".
11 LORD. Ap. 98. VI. β. 1. B. a.
confess. Gr. *exomologeomai*. Citation from Is. 45. 23. The Holy Spirit substitutes "As I live" for Heb., "By Myself have I sworn." See Ap. 107. I. 1.
12 account = an account. Ap. 121. 10.
of. Ap. 104. xiii. 1.
13 not . . . any more = no longer. Gr. *mēketi*. Ap. 105. II.
that . . . put = not (Ap. 105. II) to put.
stumblingblock. See 9. 32.
occasion to fall. Gr. *skandalon*. See 9. 33.
in, &c. Lit. to the brother.
14 know. Ap. 132. I. i.
persuaded. See 8. 38.
by. Ap. 104. viii.
Lord Jesus. See 10. 9.
there is nothing = nothing (Gr. *oudeis*) is.
unclean. I. e. ceremonially unclean. See Acts 2. 44 (common).
of. Ap. 104. v. 1.
but = except. Lit. if (Ap. 118. 2) not (Ap. 105. II).
esteemeth = reckoneth. See 2. 3; 4. 3.
him = that same.
15 But. The texts read "For".
if. Ap. 118. 2. a.
be = is. with. Ap. 104. v. 2. *thy*. Omit. now . . . not = no longer. Gr. *ouketi*. Ap. 105. I. charitably = according to (Ap. 104. x. 2) love (Ap. 135. II. 1). Destroy. Lit. loose, or pull, away from; the opp. to build up. See *vv.* 19, 20; 2. 12. 1 Cor. 8. 11. him = that same. with = by. Dat. case. for. Ap. 104. xvii. 1. **16** evil spoken of = blasphemed. See 2. 24. **17** kingdom of God. Ap. 114. II. not. Ap. 105. I. meat, drink = eating, drinking. righteousness. See 1. 17. joy. Cp. Gal. 5. 22. Holy Ghost. Ap. 101. II. 5, 14. **18** these things = this. serveth. See 6. 6. acceptable = well-pleasing. See 12. 1. approved. Gr. *dokimos*. First of seven occ., always "approved", save Jas 1. 12. of = by. men. Ap. 123. 1. **19** follow after = pursue. See 9. 30. things . . . peace. Lit. the things of the peace. things . . . another = the things of mutual (Gr. *eis*, Ap. 104. vi, *allēlous*, others) edifying. edify. Gr. *oikodomē*. Cp. 15. 2. 1 Cor. 14. 3. Eph. 4. 12.

20 For meat °destroy [1]not the °work of [3]God. All things indeed *are* °pure; but *it is* °evil for that [18]man who eateth °with °offence.
21 *It is* good °neither to eat °flesh, °nor to drink wine, °nor *any thing* °whereby thy brother °stumbleth, or is °offended, or is made weak.
22 Hast thou [1]faith? have *it* °to thyself °before [3]God. °Happy *is* he that °condemneth [1]not himself [5]in that °thing which he °alloweth.
23 °And he that °doubteth is °damned °if he eat, because *he eateth* [-6]not °of [1]faith: °for °whatsoever *is* [-6]not °of [1]faith is °sin.

E² **15** °We then that are strong ought to °bear the °infirmities of the °weak, and °not to °please ourselves.

F² d 2 Let °every one of us [1]please °*his* neighbour °for *his* good °to °edification.

e 3 For even °Christ [1]pleased °not Himself; but, as it is written, "**The °reproaches of them that °reproached Thee fell °on Me.**"
4 For whatsoever things were written aforetime were written [2]for our °learning, °that we °through °patience and °comfort of the °Scriptures °might have °hope.

d 5 Now the °God of [4]patience and °consolation grant you to be °likeminded °one toward another

e °according to °Christ Jesus:
6 [4]That ye may °with one mind °*and* one mouth glorify [5]God, even the °Father of our °Lord Jesus Christ.

E³ 7 Wherefore °receive ye one another, as [3]Christ also °received us °to °the glory of [5]God.

L 8 °Now I say that °Jesus [3]Christ °was a °minister of °the °circumcision °for the °truth of [5]God, °to °confirm the promises °*made* unto the fathers:
9 And °that the Gentiles °might glorify [5]God [8]for *His* °mercy; as it is written, °"**For this cause I will °confess to Thee °among the Gentiles, and °sing °unto °Thy name.**"
10 And again He saith, °"**Rejoice, ye Gentiles, °with His people.**"

20 destroy. Lit. loosen down. Cp. *v.* 15, and see Acts 5. 38, 39.
work. Cp. Eph. 2. 10.
pure = clean. Gr. *katharos*. Only here in Rom. Cp. Tit. 1. 15. See Acts 18. 6.
evil. Ap. 128. III. 2.
with. Ap. 104. v. 1.
offence = stumblingblock, as *v.* 13.
21 neither = not. Ap. 105. II.
flesh. Cp. 1 Cor. 8. 13.
nor, nor. Gr. *mēde*. Ap. 105. II.
whereby = in (Ap. 104. viii) which.
stumbleth. See 9. 32.
offended. See John 16. 1.
22 to = as concerning. Ap. 104. x. 2. Cp. rendering of *kata* in Eph. 4. 22. Phil. 3. 6. Heb. 9. 9.
before = in the sight of. First occ. Luke 1. 6.
Happy. Gr. *makarios*. See 4. 7, 8.
condemneth = judgeth. As *v.* 3.
thing. Omit.
alloweth. Gr. *dokimazō*. See 1. 28.
23 And = But.
doubteth. See 4. 20.
damned = condemned. Ap. 122. 7.
if. Ap. 118. 1. b.
of, of. Ap. 104. vii.
for = and.
whatsoever . . . sin. I. e. whatever is done by the believer that does not proceed from the faith-principle by which he was saved, and is not in accordance therewith, is sin.
sin. Ap. 128. I. ii. 1. Here some MSS. insert 16. 25-27. See p. 1694.

15. 1 We then = And we.
bear. See 11. 18.
infirmities. Gr. *asthenēma*. Only here.
weak. See 8. 3.
not. Ap. 105. II.
please. See 8. 8.

15. 2-6 (F², p. 1688). THE BRETHREN TO BE PLEASED. "FOR." (*Alternation.*)

F² | d | 2. Each one to please his neighbour.
e | 3, 4. Motive. The example of Christ, and the word of God.
d | 5-. Each one to be likeminded.
e | -5, 6. The example of Christ, and for the glory of God.

2 every = each.
his = the.
for *his* good. Lit. unto (Ap. 104. vi) the good.
to. Ap. 104. xv. 3.
edification. The same Gr. word as 14. 19.
3 Christ. Ap. 98. IX.
not. Ap. 105. I.
reproaches . . . reproached = revilings . . . reviled. Gr. *oneidismos, oneidizō*. The insulting with opprobrious language, when used against Christ and His people. The noun occ. here; 1 Tim. 3. 7. Heb. 10. 33; 11. 26; 13. 13. The verb here, Matt. 5. 11. Mark 15. 32. on. Ap. 104. ix. 3. Quoted from Ps. 69. 9. Ap. 107. I. 1. **4** learning = teaching, as 12. 7. that = in order that. Gr. *hina*. through. Ap. 104. v. 1. patience = patient endurance. See 2. 7. comfort = the comfort. See Acts 4. 36. Scriptures = the Scriptures. See 1. 2. might = may. hope = the hope. Cp. 12. 12. This verse 4 is an example of *Parēchēsis* (Ap. 6), the two words of patience and hope in Hebrew (not in Gr.) having a similar sound. **5** God. Ap. 98. I. i. 1. consolation = comfort, as *v.* 4. likeminded. See 12. 16. one . . . another = among (Ap. 104. viii. 2) yourselves. according to. Ap. 104. x. 2. Christ Jesus. See 8. 1. **6** with one mind = with one accord. Twelfth and last occ. of *homothumadon*. See Acts 1. 14. *and* = with (Ap. 104. viii). Father. Ap. 98. III. Lord Jesus Christ. See 5. 1. **7** receive. See Acts 17. 5. to. Ap. 104. vi. the glory, &c. I. e. their reception of others redounds unto God's glory. Cp. Eph. 1. 6. **8** Now. The texts read "For". Jesus. Omit. was = has become. See Acts 1. 22. minister. Ap. 190. I. 1. the. Omit. circumcision. See 2. 25; 3. 30. Cp. Matt. 10. 5, 6. John 12. 36. for. Ap. 104. xvii. 1. truth. See 1. 25 and p. 1511. to confirm = for (Gr. *eis*) the confirming of. confirm. Gr. *bebaioō*. Here, Mark 16. 20. 1 Cor. 1. 6, 8. 2 Cor. 1. 21. Col. 2. 7. Heb. 2. 3; 13. 9. *made* . . . fathers. Lit. of the fathers. No prep. **9** that = for. might glorify = to glorify. mercy. See 9. 23. For this cause. Gr. *dia* (Ap. 104. v. 2) *touto*. confess. See 14. 11. among. Ap. 104. viii. 2. sing. Gr. *psallō*. Only here; 1 Cor. 14. 15. Eph. 5. 19. Jas. 5. 13. unto = to. Thy name. See Acts 2. 21. Ps. 18. 49 (Sept.). **10** Rejoice. Gr *euphrainō*. See Acts 2. 26. with. Ap. 104. xi. 1. See Deut. 32. 43 (Sept.).

11 And again, ○"**Praise the** ○**LORD, all ye Gentiles; and** ○**laud Him, all ye** ○**people.**"
12 And again, Esaias saith, "**There shall be** ○**a Root of Jesse, and He That shall** ○**rise to** ○**reign over the Gentiles;** ○**in Him shall the Gentiles** ○**trust.**"
D J 13 Now the [5]God of ○hope ○fill you with all joy and peace ○in ○believing, ○that ye may abound ○in ○hope, ○through the ○power of ○the Holy Ghost.
14 And ☽ myself also am ○persuaded ○of you, my brethren, that ye also are ○full of ○goodness, [13]filled with all ○knowledge, able also to ○admonish one another.
15 ○Nevertheless, ○brethren, I ○have written the more ○boldly ○unto you ○in some sort, as ○putting you in mind, ○because of the ○grace that is given to me ○of [5]God,
16 ○That I should be ○the ○minister of ○Jesus Christ [7]to the Gentiles, ○ministering the ○gospel of [5]God, [4]that the ○offering up of the Gentiles might be ○acceptable, being ○sanctified ○by the [13]Holy Ghost.
17 I have therefore whereof I may ○glory [13]through [16]Jesus Christ in ○those things ○which pertain to [5]God.
18 For I will ○not ○dare to ○speak of any of those things which [3]Christ hath ○not ○wrought ○by me, ○to make the Gentiles obedient, ○by ○word and ○deed,
19 ○Through mighty ○signs and ○wonders, [16]by the ○power of ○the Spirit of [5]God; so that ○from Jerusalem, and round about ○unto ○Illyricum, I have ○fully preached the ○gospel of [3]Christ.
20 Yea, so ○have I strived to ○preach the gospel, [3]not where [3]Christ was ○named, ○lest I should build ○upon ○another man's foundation:
21 But as it is written, ○"**To whom** ○**He was** [3]**not** ○**spoken of, they shall see: and they that have** [3]**not heard shall** ○**understand.**"
H 22 For which cause also I have been much ○hindered from coming [2]to you.
23 But now having ○no more place [13]in these ○parts, and having a ○great desire ○these many years to come ○unto you;
24 ○Whensoever I ○take my journey ○into Spain, I will come [2]to you: for I [12]trust to ○see you ○in my journey, and to be ○brought on my way thitherward ○by you, ○if first I be ○somewhat filled ○with your *company*.
25 But now I ○go ○unto Jerusalem ○to minister [15]unto the ○saints.

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11 Praise. See Acts 2. 47.
LORD. Ap. 98. VI. i. β. 1. A. a.
laud, &c. = let all the peoples praise Him.
laud = highly extol. Gr. *epaineō*. Here, Luke 16. 8. 1 Cor. 11. 2, 17, 22. See Ps. 117. 1.
people = peoples.
12 a = the.
rise. Ap. 178. I. 1.
reign over = rule. Gr. *archō*. Only here and Mark 10. 42.
in. Ap. 104. ix. 2.
trust = hope. See 8. 24. Isa. 11. 10.
13 hope, hope = the hope.
fill. Ap. 125. 7.
in, in. Ap. 104. viii.
believing. Ap. 150. I. 1. i.
that, &c. = unto (Ap. 104. vi) your abounding.
through. Ap. 104. viii.
power. Ap. 172. 1.
the Holy Ghost. Ap. 101. II. 14.
14 persuaded. See 8. 38.
of. Ap. 104. xiii. 1.
full. See 1. 29.
goodness. Gr. *agathōsunē*. Here, Gal. 5. 22. Eph. 5. 9. 2 Thess. 1. 11.
knowledge. Ap. 132. II. i.
admonish. See Acts 20. 31.
15 Nevertheless = But.
brethren. Omit.
have written = wrote.
boldly = freely.
unto = to.
in some sort = partly. Gr. *apo* (Ap. 104. iv) *merous*.
putting . . . mind = reminding. Gr. *epanamimnēskō*. Only here.
because of. Ap. 104. v. 2.
grace. Ap. 184. I. 1.
of. Ap. 104. xviii. 1. The texts give 104. iv.
16 That . . . be = For (Ap. 104. vi) me to be.
the = a.
minister. See 13. 6. Ap. 190. I. 4.
Jesus Christ = Christ Jesus. Ap. 98. XII.
ministering = to minister as a priest. Gr. *hierourgeō*. Only here.
gospel, &c. Ap. 140. III.
offering up. See Acts 21. 26.
acceptable = accepted, as *v.* 31.
sanctified. Gr. *hagiazō*. Only here in Rom.
by. Ap 104. viii.
17 glory. See 3. 27.
those = the.
which pertain = pertaining to. Ap. 104. xv. 3.
18 not, not. Ap. 105. I.
dare. See 5. 7.
speak. Ap. 121. 7.
wrought. See 1. 27; 7. 8.
by, by. Ap. 104 v. 1.
to make . . . obedient = for (Ap. 104. vi) obedience of (the) Gentiles.
word. Ap. 121. 10.
deed = work.

19 Through mighty = By (Ap. 104. viii) the power (Ap. 172. 1). signs. Ap. 176. 3. wonders. Ap. 176. 2. power. Same Gr. word as for "mighty". the Spirit of God. Some texts read "the Holy Spirit" (Ap. 101. II. 3). from. Ap. 104. iv. unto = as far as. Illyricum. Not mentioned in Acts. It included Montenegro, Albania, Dalmatia, &c. fully preached. Gr. *plēroō*, rendered "fill", "filled", in *vv.* 13, 14. Cp. Acts 20. 24. Ap. 125. 7. gospel. See Ap. 140. **20** have I strived = earnestly endeavouring. Gr. *philotimeomai*. Only here; 2 Cor. 5. 9. 1 Thess. 4. 11. preach, &c. See 1. 15. Ap. 121. 4. named = (already) named, as R.V. lest . . . build = in order that I should not (Ap. 105. II) build. upon. Ap. 104. ix. 3. another man's = another's (Ap. 124. 6). **21** To . . . see. Lit. They shall see (Ap. 133. I. 8. (a)) to whom it was not (Ap. 105. I) reported. He = concerning (Ap. 104. xiii. 1) Him. spoken. Gr. *anangellō*. Cp. Acts 14. 27. 1 Pet. 1. 12. understand. See 3. 11. From Is. 52. 15. **22** hindered. See Acts 24. 4. **23** no more = no longer. Gr. *mēketi*. Ap. 105. II. parts = regions. 2 Cor. 11. 10. Gal. 1. 21. great desire. Gr. *epipothia*. Only here. these = from (Ap. 104. iv). unto. Ap. 104. xv. 3. **24** Whensoever. Ap. 118. 1. b. take . . . journey = go, as *v.* 25. into. Ap. 104. vi. to. Ap. 104. xv. 3. see. Ap. 133. I. 12. in . . . journey. See Acts 16. 4. brought. See Acts 15. 3. by. Ap. 104. xviii. 1. if. Ap. 118. 1. b. somewhat. See *v.* 15. with . . . *company*. Lit. with you. Cp. 1. 12. **25** go. See *v.* 24. unto. Ap. 104. vi. to minister = ministering. Gr. *diakoneō*. Ap. 190. III. 1. saints. See 1. 7.

26 For it °hath pleased °them of Macedonia and Achaia to make a certain °contribution [2]for the poor °saints which are °at Jerusalem.
27 It [26]hath pleased them verily; and their debtors they are. For °if the Gentiles have been made partakers of their °spiritual things, their duty is also to °minister [15]unto them [13]in °carnal things.
28 When therefore I have °performed this, and have sealed to them this fruit, I °will come [18]by you [24]into Spain.
29 And °I am sure that, when I come [23]unto you, I shall come [13]in the fulness of the °blessing °of the [19]gospel of [3]Christ.

G 30 Now I °beseech you, brethren, °for the [6]Lord Jesus Christ's sake, and °for the °love of the °Spirit, that ye °strive together with me [13]in °*your* °prayers [2]to [5]God [8]for me;
31 [4]That I may be delivèred [19]from them that °do not believe [13]in Judæa; and that my °service which *I have* [2]for Jerusalem may be °accepted of the [25]saints;
32 [4]That I may come [23]unto you °with joy [18]by the °will of [5]God, °and may with you be °refreshed.
33 Now the [5]God of °peace *be* [10]with you all. Amen.

F G[1] **16** I °commend °unto you °Phebe our sister, °which is a °servant of the °church which is °at °Cenchrea:
2 °That ye receive her °in the °Lord, °as becometh °saints, and that ye °assist her °in whatsoever °business she °hath need of you: for ȝhe hath been a °succourer of many, and of myself also.
3 °Greet °Priscilla and Aquila my °helpers [2]in °Christ Jesus:
4 Who have °for my °life °laid down their own °necks: [1]unto whom °not only ȝ °give thanks, but also all the [1]churches of the Gentiles.
5 Likewise *greet* the [1]church that is °in their house. °Salute my °wellbeloved °Epænetus, who is the °firstfruits of °Achaia °unto °Christ.
6 [3]Greet °Mary, °who °bestowed much labour °on °us.
7 [5]Salute °Andronicus and °Junia, my °kinsmen, and my °fellowprisoners, who are °of note °among the °apostles, °who also were [2]in [5]Christ °before me.
8 [3]Greet °Amplias my °beloved [2]in the [2]Lord.

26 hath pleased = pleased.
them of. Omit.
contribution. Gr. *koinōnia*. See Acts 2. 42.
saints = of the saints.
at. Ap. 104. viii.
27 if. Ap. 118. 2. a.
spiritual things. Gr. *pneumatikos*. See 1. 11.
minister. Gr. *leitourgeō*. See Acts 13. 2. Ap. 190. III. 6.
carnal things. See 7. 14.
28 performed = accomplished.
will come. See Acts 4. 15 (go aside).
29 I am sure. Ap. 132. I. i.
blessing. Gr. *eulogia*. First of sixteen occ.
of the gospel. The texts omit.
30 beseech. Ap. 134. I 6.
for . . . sake, for. Ap. 104. v. 1.
love. Ap. 135. II. 1.
Spirit. Ap. 101. II. 3.
strive together with. Gr. *sunagōnizomai*. Only here.
your. Omit.
prayers. Ap. 134. II. 2.
31 do not believe = are disobedient. See 2. 8.
service = ministration. See 12. 7. Ap. 190. II. 1.
accepted of = acceptable to.
32 with. Ap. 104. viii.
will. Ap. 102. 2.
and . . . refreshed = together with you be refreshed. Gr. *sunanapauomai*. Only here.
33 peace = the peace. In *v.* 5 we have the God of the patience; in *v.* 13, the God of the hope; here, the God of the peace.

16. 1-24 (*F*, p. 1661). SALUTATIONS. (*Division.*)
F | G[1] | 1. -16-. From Paul himself.
| G[2] | -16-24. From others than Paul.

1 commend. See 3. 5. unto = to.
Phebe. Only here; "bright", or "pure", the fem. of Phœbus, otherwise Apollo, the sun-god. Her name indicates a convert from paganism. She was probably the bearer of the epistle to Rome. See Int. Notes, p. 1661.
which = who. servant. Ap. 190. I. 1.
church. Gr. *ekklēsia*. Ap. 186.
at. Ap. 104. viii.
Cenchrea. See Acts 18. 18.
2 That = In order that.
in. Ap. 104. viii.
Lord. Ap. 98. VI. i. β. 2. B.
as . . . saints. Lit. worthily of the saints. Gr. *axiōs tōn hagiōn*. Cp. Eph. 4. 1. Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. 3 John 6.
assist = stand by. See 6. 13. Cp. Acts 27. 23.
business = thing. Gr. *pragma*. See Acts 5. 4.
hath = may have.
succourer. Gr. *prostatis*, protectress. Cp. Latin *patronus*, a defender of meaner persons. Athenian writers use the word of such as took care of strangers. Cp. 1 Tim. 5. 9, 10.
3 Greet = Salute. See Acts 18. 22.
Priscilla and Aquila. The texts read Prisca (dim.) as in 2 Tim. 4. 19. See Acts 18. 2, 18, 26. 1 Cor. 16. 19, for all we know of these helpers. Whether converts of Paul is not clear, but they were deeply taught in the Scriptures and the "Way" of God, as is shown in Acts 18. 26. helpers = fellow-labourers. Gr. *sunergos*. Cp. Phil. 4. 3. See 1 Cor. 3. 9. Christ Jesus. Ap. 98. XII. **4** for. Ap. 104. xvii. 1. life. App. 110 III. 1 and 170. 3. laid . . . necks = risked their own lives. A similar expression occ. in a roll from Herculaneum *c.* 160 B.C. necks = neck. not. Ap. 105. I. give thanks. See Acts 27. 35. The occasion is nowhere mentioned. **5** in their house. See 1 Cor. 16. 19. in. Ap. 104. x. 2. Salute. Same Gr. word as for "Greet", *v.* 3. wellbeloved. See Ap. 135. III. Epænetus. Only here. firstfruits. Cp. Acts 18. 27; 19. 21, 22. 1 Cor. 16. 15. Achaia. The texts read "Asia". unto. Ap. 104. vi. Christ. Ap. 98. IX. **6** Mary. Gr. *Mariam*. The only Heb. name in this list. who . . . us. On an inscription from a Roman cemetery, about the second century A. D., a wife records of her husband, "who laboured much for me". bestowed . . . labour = laboured. Gr. *kopiaō*. Cp. Luke 5. 5. John 4. 6. on. Ap. 104. vi. us. The texts read "you". **7** Andronicus. Only here. Junia. The Acc. case may indicate either masc. *Junias*, or fem. *Junia*. kinsmen. Gr. *sungenēs*. Literal here; in 9. 3 it is figurative. Benjamites and probably near relatives. Here, *v.* 11, and Acts 23. 16, are the only refs. to Paul's relatives. fellowprisoners. Gr. *sunaichmalōtos*; lit. a war-captive. Only here; Col. 4. 10. Philemon 23. of note = eminent. Gr. *episēmos*. Only here and Matt. 27. 16. among. Ap. 104. viii. 2. apostles. Ap. 189. who . . . me. Read "who before me also were in Christ". before. Ap. 104. xiv. **8** Amplias. Only here. beloved. As in *v.* 5.

9 [5]Salute °Urbane, our [3]helper [2]in [5]Christ, and °Stachys my [8]beloved.
10 [5]Salute °Apelles °approved [2]in [5]Christ. [5]Salute them which are °of °Aristobulus' °*household.*
11 [5]Salute °Herodion my [7]kinsman. [3]Greet them that be [10]of the [10]*household* of °Narcissus, °which are [2]in the [2]Lord.
12 [5]Salute °Tryphena and Tryphosa, who °labour [2]in the [2]Lord. [5]Salute °the [5]beloved °Persis, which °laboured much [2]in the [2]Lord.
13 [5]Salute °Rufus °chosen [2]in the [2]Lord, and °his mother and mine.
14 [5]Salute °Asyncritus, Phlegon, °Hermas, Patrobas, Hermes, and the brethren which are °with them.
15 [5]Salute °Philologus, and Julia, °Nereus, and his sister, and Olympas, and all the °saints which are [14]with them.
16 [5]Salute one another °with °an °holy kiss.

G[2] °The [1]churches of [5]Christ [5]salute you.
17 Now I °beseech you, brethren, °mark them which cause °divisions and °offences °contrary to the °doctrine which ye °have learned; and °avoid °them.
18 For they that are such °serve [4]not our [2]Lord °Jesus Christ, but their own °belly; and °by °good words and °fair speeches °deceive the hearts of the °simple.
19 For your obedience is °come abroad [5]unto all *men.* I °am glad therefore °on your behalf: but °yet I °would have you °wise [5]unto that which is °good, and °simple °concerning °evil.
20 And °the °God of peace shall °bruise Satan °under your feet °shortly. °The °grace of our [18]Lord Jesus Christ *be* °with you. °Amen.
21 °Timotheus my °workfellow, and °Lucius, and °Jason, and °Sosipater, my °kinsmen, [5]salute you.
22 ℨ °Tertius, who wrote *this* epistle, [5]salute you [2]in the [2]Lord.
23 °Gaius mine host, and of the whole [1]church, [5]saluteth you. °Erastus the °chamberlain of the city [5]saluteth you, and °Quartus °a brother.

9 Urbane = Urban (masc.). A Latin name.
Stachys. Masc. Only here.
10 Apelles. Masc. Only here. A Greek name frequently adopted by Jews.
approved = the approved, a term pointing to one of tried excellence. See **14.** 18.
of. Ap. 104. vii.
Aristobulus. Only here. A Greek name.
household. Lit. those from among the (ones) of Aristobulus. He himself may not have been a Christian, and those referred to may have been of his family, or slaves. Cp. Phil. 4. 22.
11 Herodion. Greek masc. name.
Narcissus. Only here. Common Greek name (masc.).
which = who.
12 Tryphena and Tryphosa. Only here. Gr. fem. names.
labour, laboured. As in *v.* 6.
the beloved. Not "my" as in 8, 9.
Persis. Greek fem. name.
13 Rufus. Common Latin name. Perhaps the Rufus of Mark 15. 21.
chosen = the elect (brother). See 8. 33. Cp. 1 Tim. 5. 21. 2 John 13. The term marks some special manifestation of grace, as in that of Apelles, *v.* 10.
his . . . mine. Implying tender relationship.
14 Asyncritus, &c. Five Greek masc. names. Only here. See Acts 14. 12.
Hermas. Not to be identified with the author of "The Shepherd of Hermas", written about 120 A.D.
with. Ap. 104. xvi.
15 Philologus, &c. These names occ. only here. "Nereus" was a sea-god of the Ægean, and this convert may have retained his original pagan name.
saints. Like the "brethren" of *v.* 14, known to God, but not to Paul by *name.*
16 with. Ap. 104. viii.
an = a.
holy kiss. Cp. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14. The kiss was, and is, in the East a sign of respect and affection. Cp. the other two occ. of *philēma*, kiss, Luke 7. 45; 22. 48. See Acts 20. 37.
The. The texts read "All the"; i. e. those specifically mentioned or referred to above.
17 beseech. Ap. 134. I. 6. Cp. 12. 8.
mark = to mark. See Luke 11. 35.
divisions = factions. Gr. *dichostasia.* Only here; 1 Cor. 3. 3. Gal. 5. 20.
offences = stumbling-blocks, as in 11. 9
contrary to. Ap. 104. xii. 3.
doctrine. See 6. 17.
have learned = learned.
avoid = turn away. Cp. 3. 12. 1 Pet. 3. 11.

them = from (Ap. 104. iv) them. **18 serve.** Ap. 190. III. 2. **Jesus.** The texts omit. **belly.** See John 7. 38. **by.** Ap. 104. v. 1. **good . . . speeches** = their fine words and flatteries. **good words.** Gr. *chrēstologia.* Only here. **fair speeches.** Gr. *eulogia.* Occ. sixteen times (eleven transl. "blessing"). See 15. 29. **deceive** = deceive thoroughly. Gr. *exapataō.* Occ. 7. 11. 1 Cor. 3. 18. 2 Cor. 11. 3. 2 Thess. 2. 3. The usual word for "deceive" means "to lead astray" (Ap. 128. viii. 1). **simple** = guileless. Gr. *akakos.* Only here and Heb. 7. 26. **19 come abroad.** Gr. *aphikneomai.* Only here. **am glad** = rejoice. See 12. 12. **on . . . behalf.** Ap. 104. ix. 2. **yet . . . have** = I wish you indeed to be. **would.** Ap. 102. 1. **wise.** See 1. 14. **good** = the good. **simple** = harmless. Gr. *akeraios.* Only here; Matt. 10. 16. Phil. 2. 15. **concerning.** Ap. 104. vi. **evil** = the evil. **20 the God, &c.** See 15. 33. **God.** Ap. 98. I. i. 1. **bruise** = crush in pieces, or utterly. Gr. *suntribō.* Elsewhere, Matt. 12. 20. Mark 5. 4; 14. 3. Luke 4. 18; 9. 39. John 19. 36. Rev. 2. 27. **under.** Ap. 104. xviii. 2. **shortly** = with speed. Gr. *en* (Ap. 104. viii) *tachei.* **The grace, &c.** Each one of Paul's Epp. ends with a benedictory prayer that "grace" may be with churches and individuals alike. **grace.** Ap. 184. I. 1. **with.** Ap. 104. xi. 1. **Amen.** The texts, except B.E., omit.

THE FIRST POSTSCRIPT (TERTIUS).

21 Timotheus = Timothy. See Acts 16. 1. **workfellow** = fellow-labourer. See *v.* 3. **Lucius.** Probably referred to in Acts 13. 1. Not Luke. **Jason.** Only here, unless the Jason of Acts 17. 5, 7. **Sosipater.** May be the Berœan of Acts 20. 4. **kinsmen,** i. e. of amanuensis. See *v.* 7. **22 Tertius.** Prob. a Roman, writing to Romans. **23 Gaius.** Common Roman name. May be the same as in Acts 19. 29, or of Derbe, Acts 20. 4, but almost certainly Gaius of 1 Cor. 1. 14. The Gaius of 3 John 1, evidently a man of position, is probably another person. **Erastus.** Perhaps the same as in 2 Tim. 4. 20. The name, a Greek one, occ. Acts 19. 22. **chamberlain** = treasurer. Gr. *oikonomos.* Occ. ten times, rendered "steward" in eight. See Luke 12. 42. **Quartus.** Only here. Roman name. **a brother** = the brother (in Christ, *v.* 7).

24 ° The [20] grace of our [20] Lord Jesus Christ *be* [20] with you all. Amen.

C 25 Now to Him That is ° of power to ° stablish you ° according to my ° gospel, and the ° preaching of ° Jesus Christ, ° according to ° the ° revelation of ° the ° mystery, ° which was kept ° secret ° since the world began,

26 ° But now is ° made manifest, and [18] by ° the scriptures of the prophets, [25] according to ° the ° commandment of the ° everlasting [20] God, ° made known ° to all ° nations ° for ° the ° obedience of faith:

B 27 To [20] God only ° wise, *be* ° glory ° through [25] Jesus Christ ° for ever. Amen.

24 The grace, &c. The amanuensis repeats the words which close the actual message of Paul, *v.* 20. Some ancient texts omit this second benediction, and the R. V. follows through not understanding the reason for the introduction of "the mystery", *vv.* 25, 26, and 27. There are clearly *two* postscripts, one after *v.* 20, the other after *v.* 24. The first closes the Ep. itself at the time of writing by Tertius in the spring of 58 A. D. The other was added by Paul himself during the first Roman imprisonment, and after Ephesians had been written. See longer Note below.

SECOND POSTSCRIPT (PAUL).

25 of power = able. Gr. *dunamai*. Cp. 8. 39. See Ap. 176. 1.
stablish. See 1. 11.
according to. Ap. 104. x. 2.
gospel. Ap. 140. IV.
preaching. Ap. 121. 3.
Jesus Christ. Ap. 98. XI.
the = a. **revelation.** Ap. 106. II. i. Cp. Eph. 3. 3. . **mystery.** Gr. *musterion*. Ap. 193. **which . . . secret** = which (secret) has been kept in silence (Gr. *sigaō*. Cp. Acts 15. 12. 1 Cor. 14. 28, 30, 34). **since . . . began.** Ap. 151. II. B. iv. **26** But, &c. = But *now* is manifested. **made manifest.** Ap. 106. I. v. **the . . . prophets** = prophetic writings. Gr. *graphē prophētikos*. The term *prophētikos* occ. only here and 2 Pet. 1. 19. Ap. 189. **the.** Omit. **commandment.** Gr. *epitagē*. Here; 1 Cor. 7. 6, 25. 2 Cor. 8. 8. 1 Tim. 1. 1. Tit. 1. 3; 2. 15. **everlasting.** Ap. 151. II. B. ii. **made known.** See 9. 22. **to.** Ap. 104. vi. **nations** = Gentiles, as *v.* 4. **for.** Ap. 104. vi. **obedience,** &c. See 1. 5. **27** wise. See 1. 14. **glory** = the glory. **through.** Ap. 104. v. 1. **for ever.** See Ap. 151. II. A. ii. 7. a.

LONGER NOTE.

THE SECOND POSTSCRIPT (16. 25–27).

That the "doxology" is a postscript added by the apostle after he had arrived at, and was residing in, Rome (61–63 A. D.: see Ap. 180), and was writing *Ephesians*, seems clear for the following reasons:—

First, there is no question as to the genuineness or authenticity of these verses.

The question raised by their appearance not only after the close of the Epistle itself, but also after the postscript of the amanuensis, Tertius, is connected with the "mystery" "kept in silence from age-times but now manifested by means of prophetic writings". To find the subject-matter of *Ephesians* introduced suddenly, in such a position, and in the diction of this doxology, has been a difficulty for ancient transcribers and modern commentators alike.

The original MSS. prove this by the position the doxology occupies in many of them.

In over 190 it stands after 14. 23.

In two or three it is wanting.

In some it appears in both places (i. e. after 14. 23 and 16. 24).

In some, where the doxology stands as in the A.V. the second benediction (*v.* 24) is omitted.

This difficulty is shared by modern commentators. Some suppose the doxology was "the effusion of the fervent mind of the apostle on taking a general view of the Epistle".

Others say—"it needs only to read the doxology to see that its main purpose is nothing lower than thanksgiving for the Universal Gospel as a whole, and that its weighty grandeur of tone belongs to the close not of a section, but of the whole Epistle."

But the suggestion that this "postscript" was added later by the apostle removes all the difficulties, and shows that the minds of the ancient copyists were needlessly disturbed. The truth of the "mystery" had been lost *long before the date of our oldest MSS.* Hence the transcribers' excitement and perplexity. Had it been known, they would have at once understood that the doxology was subsequently added.[1] And the same remark applies to modern commentators.

Although Paul must have had the "secret" revealed to him beforehand, probably about 57 or 58 A. D., yet he was not permitted to publish the truths of the mystery *in writing* until after he was in Rome, and in prison. Consequently, when the Epistle was *sent first* to the Romans, it was closed by the second benediction (*v.* 24).

Although given to him before the expiry of the period of grace enjoyed by the pentecostal church, he was not allowed to divulge it. So long as the offer of the Kingdom (see App. 112–114) to earthly Israel was open, the "mystery" could not be made known.

But when the sentence of judicial blindness had been promulgated and the prophecy of Isa. 6 fulfilled (Acts 28. 26, 27), then the glorious truths for the later-born were allowed to be set forth by "prophetic writings", viz. the prison epistles.

Therefore the apostle was guided by the Holy Spirit to add the postscript to Romans; thus completing in beautiful perfection the Divine arrangement of the Epistle (see Structure, p. 1661) and striking the key-note in the doctrinal teaching which is taken up and developed at large in Ephesians.

[1] This suggestion was first made by Bishop Lightfoot in *Biblical Essays*, and adopted by others.